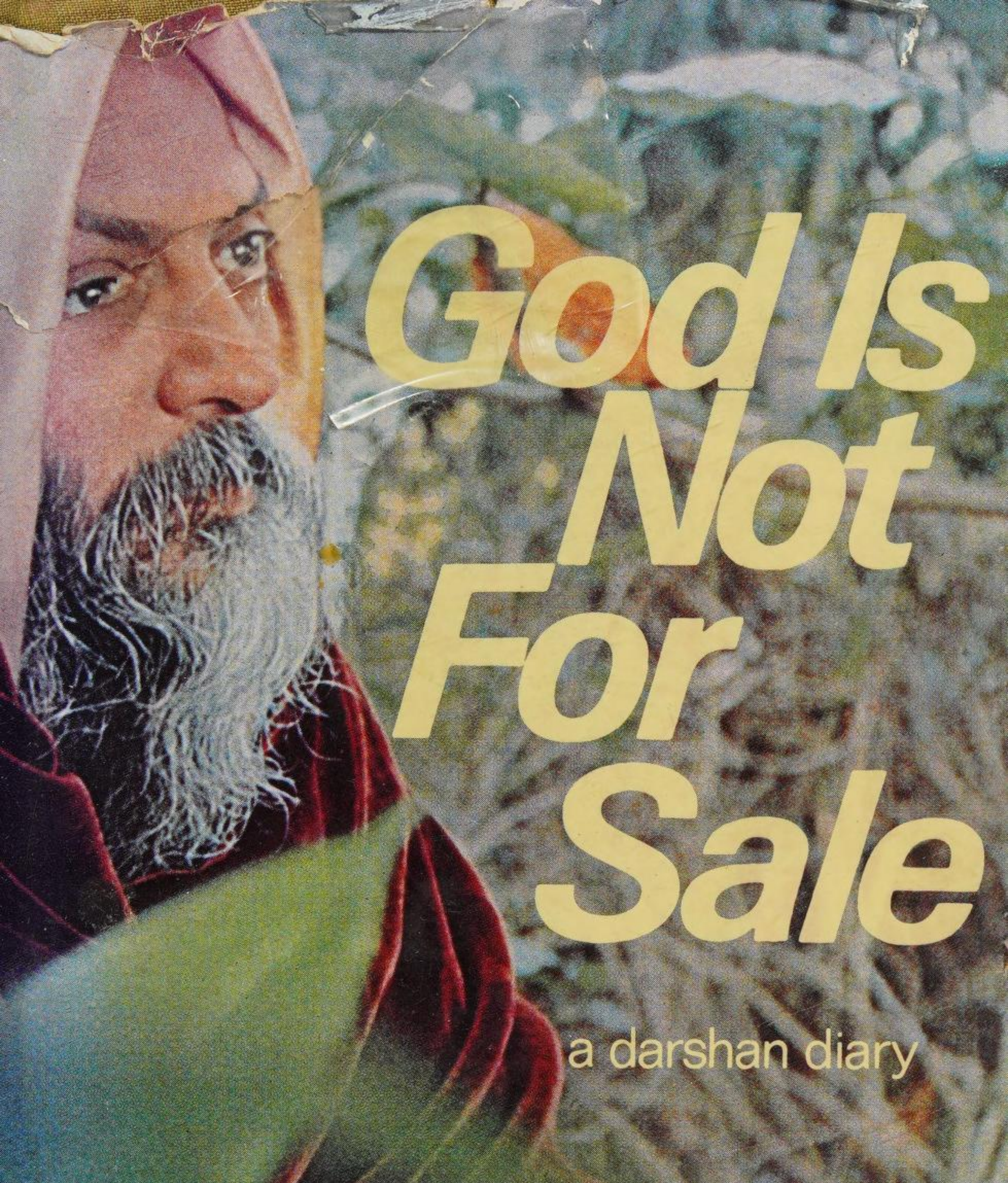

God Is Not For Sale
a darshan diary
bhagwan shree rajneesh

SHOUT
SHARE
IT

God is not for sale
but this book is!
Buy it!
. . . He is waiting for you inside . . .

While 'sinners' try to buy their happiness through wealth, power, prestige, and the 'saints' try to bribe their gods with austerities, prayers, holiness, the sage sits on the hillside, above the turmoil, in perfect happiness, absorbed in the divine. And sometimes the sage, out of his compassion, is a master, and comes to walk in the world for a short while.

He has been a saint, been a sinner, been a seeker. He has travelled many paths and arrived at the point where all paths reach. Come and enter the wild and wonderful world of an enlightened master. He is the link between this world and the beyond. He is very much here, moving among us in the flesh. And yet he is not here—he has vanished. He is the eternal paradox named truth—but no names can contain him. He is the one who has reached the goal and knows that there is no reaching and no goal. He is here to function as a catalytic agent, as a bridge for us to travel our own unique journeys of self discovery.

GOD IS NOT FOR SALE

a darshan diary

GUAMANCHI EXPEDITIONS, C.A.
Calle 24, N° 8-86, Mérida
0274 - 252. 20. 80 RIF: J-30279532-0

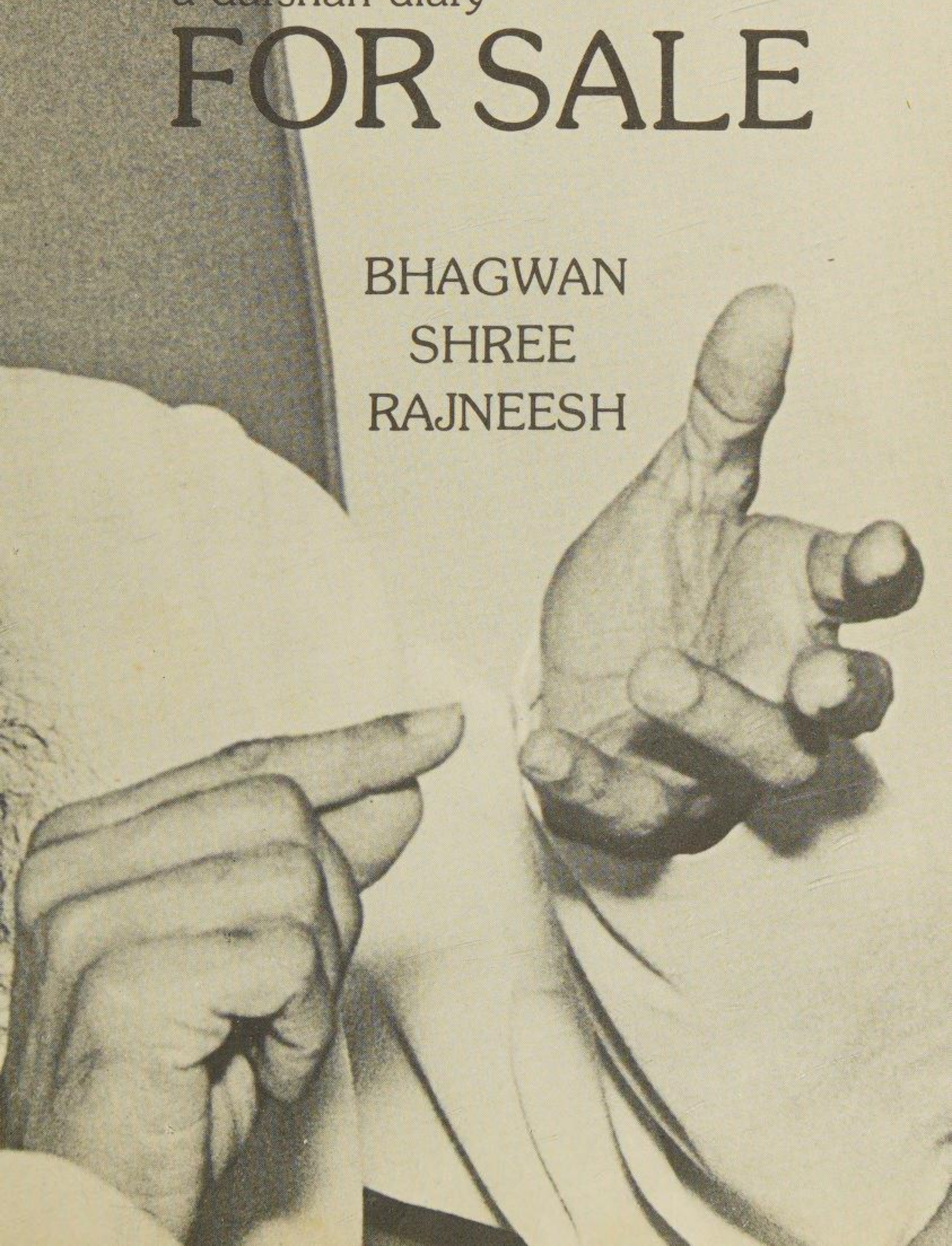
RAJNEESH FOUNDATION

Compilation, Editing and Commentary
MA PREM MANEESHA

GOD IS NOT FOR SALE

a darshan diary

BHAGWAN
SHREE
RAJNEESH



© Copyright 1978 Rajneesh Foundation

Published by
Ma Yoga Laxmi
Rajneesh Foundation
Shree Rajneesh Ashram
17 Koregaon Park
Poona, India

First Edition
July 1978, 5000 copies

Design
Ma Prem Tushita

Production
Ma Deva Smrati
Ma Yoga Prem
Ma Prem Mangla
Ma Yoga Virag

Coordination
Ma Yoga Pratima

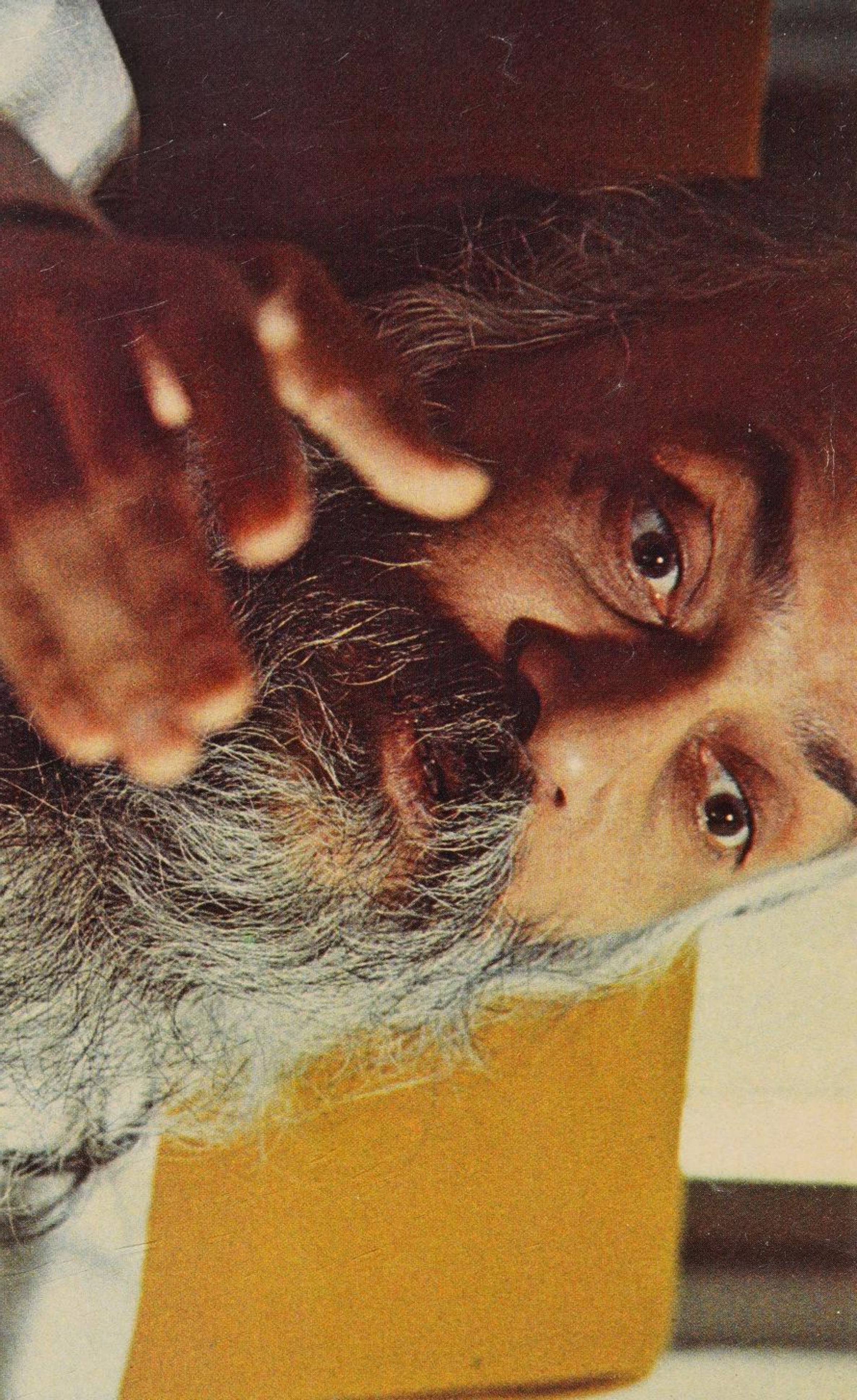
Photography
Swami Krishna Bharti
Swami Shivamurti

Printed by
Army and Navy Press
Bombay

PRINTED IN INDIA

DEFECTIVE - COPY

Rs 95



The darshans excerpted in this book
are from October 12th through November 7th 1976
at the Shree Rajneesh Ashram, Poona, India.

PREFACE

For the disciples and the visitors who sit before Bhagwan Shree each evening, darshan is an opportunity to share the vision of one who is enlightened. Enlightenment might be said to be a state of awakening . . . a realisation so profound and shattering that a man is transformed into a totally new being.

That Bhagwan comprehends reality in a completely different way to us, becomes immediately apparent as one dips into the pages of this book. It is not that he has a certain attitude that colours what he perceives when he gazes into us and into the problems we bring to him; it is us whose vision is obscured by the blinkers of ignorance and expectation and a deeply ingrained conditioning. It is as if we wear sunglasses that distort the world around us. They negate and occlude the light, the clarity that is available, that is our birthright. While we continue to live by the unspoken agreement of what reality is, we are stuck.

Having come face to face with one such as Bhagwan, or having even caught a hint of his fragrance, one's being cannot remain untouched.

Words, and the intellectual understanding of them, will not transform the reader, but within these pages the sensitive and aware seeker will find much more than mental titillation. Bhagwan is not a teacher, not a conveyor of philosophies and theories. He is not a preacher who seeks to indoctrinate and intimidate one into a system of beliefs. Both the mind, and beliefs — which are but products of an uncomprehending mind — are barriers if one would know the reality of the Buddhas.

To know what, who, Bhagwan is, is to be a bhagwan, a 'blessed one', in one's own right. In our unenlightened state, to say that he is other than you or me, is to propound yet another belief. So, rather than beginning with any labels or definitions about who and what this man is, feel for yourself. Let your recognition of him be personal and existential. . . .

'Your mind may go on saying he is a dreamer, but somewhere your heart starts feeling what he is saying. Its fragrance approaches, reaches to the heart. What he is singing is heard somewhere on some level of your being. Maybe it is not very conscious, maybe it is just like groping in the dark — but you have heard.'

INTRODUCTION

Beloved Mark,

In the dim basement of the university library, I'm walking the corridors, searching for a book. Due to a computer error my Ph.D. had been revoked, and I had to go back for an extra year of graduate study. Clusters of students are chattering here and there in the stacks, clean cut, shorthaired, in button-down collars. Winter is coming. Near the card catalogue is a table covered with used winter coats, selling for a dollar. Another cold season of research papers and exams, combining the search for truth with the game of politics among my professors and fellow students. I resign myself to it and begin searching through the pile of coats. . . .

Sunlight and laughter pour through my window as I open my eyes. Over in the meditation hall, the zen Laughing Meditation is happening. From his picture on the wall, the Master's gaze meets mine: bald, bearded, empty-eyed. . . . I climb out from under the mosquito net, hovering for a moment over the sleeping form of the green-eyed girl who shares a room with me, here at the Master's ashram in India. I slip my orange robe on and sit on the floor before my tablas, letting my fingers speak the ancient sanskrit syllables on the sweet-voiced drums: ta, ti, tum, nam. . . .

That academic hangover of a dream came to me a few months ago. It still seems more likely, less impossible, than the reality I wake up to each morning here in Poona. And yet, to be with Bhagwan is a natural consequence of the search for truth I began in the academic world, where we were friends, sharing a devotion to literature, to ideas. . . .

It must seem strange to you, from your post at Yale, that old friends and old schoolmates — three of us, so far — should be taking the orange robes of the sannyasin and surrendering to a Master, surrounded with the redolence of flowers, incense, devotion. You must be wondering if our brains have turned to cottage cheese!

So I'd like to show you what intelligence is at play here — because you've always been one to weigh ideas not in the abstract but in their impact on living life; because you're a teacher and you know the responsibilities and difficulties of trying to convey something worth knowing; because you're my friend, and there's a miracle of nature here I want to share with you.

It's a miracle that casts a sudden, sharp light both on our individual lives and the intellectual and cultural currents we've worked within. It's the revelation,

so alien to the western mind, that an ultimate state of self-realisation is available to each of us — that state of the Master, the state of enlightenment.

Over the last century or so, such words as enlightenment, nirvana, samadhi, satori, have entered the vocabulary of the West. In the present groping towards an East-West synthesis, they're being tossed about freely, and with little understanding. Enlightenment is the goal of eastern spiritual practices — the West knows this, in theory. But what is enlightenment? The cynical see it as auto-hypnosis, a narcissistic swallowing of self by self. Others think it's a degree of intellectual attainment or personal sanctity. It is assumed that it requires asceticism, self-denial.

These points of view all contain fragments of the truth, but all are mistakes.

Enlightenment is not a degree, but the end of all degree; not self-hypnosis, but the state which reveals all other states of consciousness as self-hypnosis (including, I must add, the one I'm in).

But these mistakes are natural for a culture which has exalted Mind above all else, a culture which has never lacked ideas, but has always lacked enlightened beings. Enlightenment can be theorised about endlessly, but it never catches fire, never ceases being an idea and becomes a living end for the individual, without the presence of a Master — an enlightened one who works for the benefit of others, a person who has ceased being a person.

To be physically near such a being is what the East has called 'satsang' — the presence of the Master; and a Master is an incarnation of truth. A Master differs from a teacher in that the Master is himself the teaching. It's for satsang, for the presence of truth, that I'm staying in Poona. It's an education not of the mind but of the whole being.

'There is not a single valuable scripture,' says Bhagwan, 'in which you will not find statements against words.' Ultimately Bhagwan is not a teacher, and yet a teaching comes through him — a teaching abounding in contradictions — in the form of words. It was his words that brought me to him. He is prolific with them — no Master has ever spoken so much. Yet his words are but snares. As eloquent, as illuminating, as startling as they are — in the way they make the old teachings of Lao Tzu and the Buddha and Zoroaster fresh and accessible, in the way they make clear the sweet reasonableness of abandoning all you've been taught — Bhagwan's words are but snares.

For they've done their job with me: they have convinced my mind irrevocably that truth is not an affair of the mind. That mind, in fact, is the greatest

barrier to truth. If a person with my background can come to understand this much, it's possible that the West can begin to grasp it, and begin to pull itself out of the mire of cynicism and despair that's been seeping into society ever since God was shouted off His throne by a mad german philologist, and since both physics and psychology have shown all our principles, cherished over the centuries, to be as ephemeral as dew.

To pull up my roots, come to India and sit at the feet of the Master, to see enlightenment in the flesh before me, was to be scandalised by my academic past, by the enormous futility of centuries of learning, the futility of any discipline that fails to see enlightenment as its end, its centre . . . and yet I begin to glimpse how all disciplines can be illuminated and transformed by the knowledge that enlightenment is the only goal of any human doing, that all else is peripheral. An entirely fresh approach to intellectual work becomes possible when one sees that the task is the destruction of the ego. I wonder what it would have been like had we come to know that when we were students together. . . .

'When the disciple is ready,' says an eastern adage, 'the Master appears.' I met a woman who was a sannyasin, a follower of Rajneesh. I was skeptical. I felt that anyone who would set himself up as a guru with followers would have to be playing the worldly power game—unless he was utterly egoless. The sannyasin loaned me one of Bhagwan's books—poorly printed, in a clumsy translation. I began to read it critically, looking for the inevitable rotten apple.

It wasn't there. Though there was much I couldn't grasp, there was nothing that didn't make sense to me; in a strange way it was as if I had written great chunks of it myself, in moments of lucidity that I couldn't even imagine. 'All authority is false.' 'Priests and politicians are against life, and life is the only God.' 'If your life is adventurous, you are religious.' And yet: 'Accept the world as it is.' 'Never try to change the world.' 'Make every effort to change yourself, never others.'

I felt in him an intelligence of great penetration that saw the world just as it was, without sugar coating, but without pessimism as well—a compassion, a tenderness that wished no harm to anyone. He both confirmed my deepest mute hunches and underscored my ignorance. What he said made my mind whirl about in search of the solid ground which had turned to vapour: 'Only

when I have worked with your intellect in a way it has never been worked with, beyond its capacity, only then will you be ready for the statement "throw the intellect" —not before.'

Less than halfway through the book I found that something extraordinary, unthinkable, had happened to me: my attitude was not one of 'agreeing' with him or 'admiring' him —rather I was in *love* with him, just as I had fallen in love with women, only more deeply. Later I was to learn that falling in love with the Master is an ancient and familiar experience among spiritual seekers, but it was utterly new to me.

He had driven me out of my mind and into my heart. I had learned much from books, abstracting their ideas and immersing myself in the vicarious emotion of novels, plays and poems, but never, in reading poets or philosophers or psychologists, had I felt this: that here is a man from whom I can truly learn something, a man whose intellect, compassion and experience dwarf my own, who can show me how grand and mysterious life is and who can make me better acquainted with myself. The book was a call, and I followed it to India, where I hope to stay as long as the Master is in the body.

In the course of a tutorial, a student and I were discussing learning and life. He was one of the brightest I'd ever taught. Suddenly his face screwed up in anguish and he exclaimed; 'Maybe my mind is my disease!'

Had I known then what I've learned with Bhagwan, I might have been able to help him understand that he'd had a deep insight —one which might have enabled him to sweep away centuries of conditioning. But being an intellectual myself, I could only see his cry as something chaotic and threatening. All I could do was to comfort him, trying to help him repress his despair. I took pride in my ability to counsel and to teach. It was not until I came to India that I was to witness a daily teaching performance that beggars anything I've ever seen.

Each morning, Bhagwan lectures for ninety minutes, either on an eastern or western religious text, or on the questions of disciples and visitors. The discourses are spontaneous, off the cuff, and embody prodigious knowledge not only of eastern religion and esotericism, but of the western intellectual tradition. With grace and familiarity he speaks of Aristotle, Heraclitus, Nietzsche, Wittgenstein, Gohr, Freud, Jung, Adler, Reich, Perls, Maslow, Laing, Gertrude Stein, Henry Miller, Hegel, Marx, Whitehead, Swedenborg,

Heisenberg, Einstein, William James, Eliot, Boeheme. Effortlessly, brilliantly he challenges the intellect and ties it in knots. And he insists, 'I am not a philosopher, not a scholar, not a thinker.'

In the evening there is darshan. A small group of seekers walk down a tree-lined path to sit at his feet. One by one they ask his counsel, or simply, silently, share his presence — for the presence of an enlightened one is his real teaching.

When you sit before him, he is utterly *with* you: his attention is total. Though his advice can be painful and severe, he never condemns. He speaks with such compassion that one feels his words coming from one's own core. His work with people is simply to make them happy. Of course the end result of meditative life is a state beyond happiness or its opposite, and in cutting the ties with the ego there is pain — but the process is one of lightening, loosening, letting go, dropping the effort to adjust or achieve, identifying only with the still, silent, accepting centre. You can imagine the joy of this unlearning.

It is incorrect to say that Bhagwan teaches or causes anything; rather he simply *allows* — and the unravelling takes place on its own. He uses a formidable intellect in the process, but the point is that he *uses* it; it doesn't use him.

We are thinking continually, even in our sleep: analysing, judging, fantasising, projecting. We allow our feelings to be blurred and falsified by our minds. We let this happen because our conditioning causes us to identify our essential being with our minds. Descartes': 'I think, therefore I am' is a bedrock assumption we've all been trained to make.

It's a natural mistake to identify with the thoughts, with the thinker. And yet, I walk, and I never identify my personhood with my legs. I talk, and I've never made the mistake of assuming my is-ness is my tongue.

Bhagwan tells us that he uses his mind only when he's with us, for our sake. 'When I am alone I simply take the key out of the ignition.'

It sounds simple. But anyone who has observed himself for a while will notice the constancy, the chained-mad-bulldog-walking-in-a-circle quality of the mind. We 'turn it off' for sleep, and then we call our thinking dreaming.

The goal of meditation is mindlessness. I always thought that would mean vacuity, stupidity, vegetablehood. Jung thought it meant immersion in collective unconscious, a complete loss of the ability to interact and cope. Bhagwan, though, has shown me what it is. It is not merely to be intelligent but to be one

with Intelligence; not merely to be loving but to incarnate Love. To break the mind's hypnosis is to become fully awake.

To be fully awake sounds desirable until you realise that you have to give up your ego and all of its cravings. To give up the ego and its cravings sounds undesirable until you understand their futility. And this must be experienced: it cannot be taken on faith.

So Bhagwan never tells anyone to repress his or her desires; and as you can imagine, this ashram is a pretty lively place — so lively, so joyful, so celebrating that it bears scarce resemblance to the temples, churches and monasteries of Hinduism, Buddhism, Christianity, Islam. And yet this is a holy place, a place of wholeness, where a Master is carrying on the work of Krishna, Buddha, Jesus, Mohammed, whose essential teachings have little or nothing to do with the organised religions founded in their names.

As Bhagwan says, 'No organised religion can tolerate a completely open mind. Therefore they are not religions at all. They are just politics.' Politics is at the farthest possible point from religiousness: true religion is an utterly individual matter and never seeks to manipulate. The various saviours, avatars and masters were not politicians; they were individuals who had flowered and thus become doors, gates into the Unknown. To become a disciple of a Master is to become purely individual, completely responsible for oneself. We disciples have in common our orange garments, our Master — and beyond that, each of us is completely his own, and alone, learning to identify not with the mind, not with the body, but just with the witness.

The witness is not the mind, or part of the mind. Robert Assagioli, Freud's lesser known but equally brilliant contemporary, wrote: 'The victorian notion that willpower could overcome all obstacles was destroyed by Freud's discovery of unconscious motivation. But unfortunately this led modern psychology into a deterministic view of man as a bundle of competing forces with no centre. This is contrary to every human being's direct experience of himself.'

A revolution is coming in psychology, and it will be the rediscovery of the centre, the witness; pure consciousness. Consciousness does not judge or discriminate, plan or analyse or interpret. It doesn't chatter; it isn't an 'inner voice'. It only watches, and only in the present. It watches thoughts and feelings alike. The habit of witnessing promptly puts you in touch with feelings that the mind has tried to repress. You begin to see how the mind both triggers and

is triggered by feelings. You can sense that one can live through the feelings instead of through the thoughts, in the heart not the head, and how much more joyous it is, even if it means you can no longer compete with others and manipulate yourself.

Witnessing showed me that a good half of my thinking and feeling was based on what others might think of me and what I might get for myself. When you become conscious of what a mess you are, first you despair over the mess, and then later you notice that it has started to clean itself up. It takes courage and trust. And simply to see the Master helps provide both, because in him you can see, beyond all doubt, that it's possible for an ordinary human being to get himself completely clear.

It is because the West has placed so much confidence in the mind that Bhagwan belittles it. 'You say someone has a "mediocre mind", but that is wrong. All minds are mediocre. *Mind as such as mediocre.*' And yet many of his disciples are intellectuals—teachers, writers, lawyers; and Bhagwan himself, for nine years after his enlightenment (at the age of twenty-one) was a professor of philosophy and psychology. He is not anti-intellectual; he is against the use of the mind to expand the ego. He places high value on genuine intelligence; 'Intelligence is not of the mind. Intelligence is of the beyond. When the mind is not there, there is intelligence. When the moon is not hidden behind the clouds, then you can see it: brilliant, shining. . . .'

Mind is logical, divisive, reductive, crafty; intelligence is paradoxical, synthetic, wholistic, intuitive. 'The logos,' says Bhagwan, 'moves in contradiction, not logic.' (To me, this implies that Hegel was partially onto it, and had he not been so empirically directed, so cold and heartless, he might have broken through, and begotten a sweet Ramakrishna rather than a bloody Marx.)

For millennia, western mind has been busy creating ideologies: coercive belief-systems. Meditation destroys all ideologies, as it gives the experience of the total subjectivity of truth. Ideologies naturally breed hypocrisy and authoritarianism. Bhagwan says a world without war is possible, but only when all ideologies drop.

Once someone asked him to compile a small pamphlet containing his 'essential ideas'. He said it was impossible because he contradicts himself constantly, and that he would never allow anyone to make a 'little red book' of his words. 'All ideologies are false,' he thundered, 'including mine!'

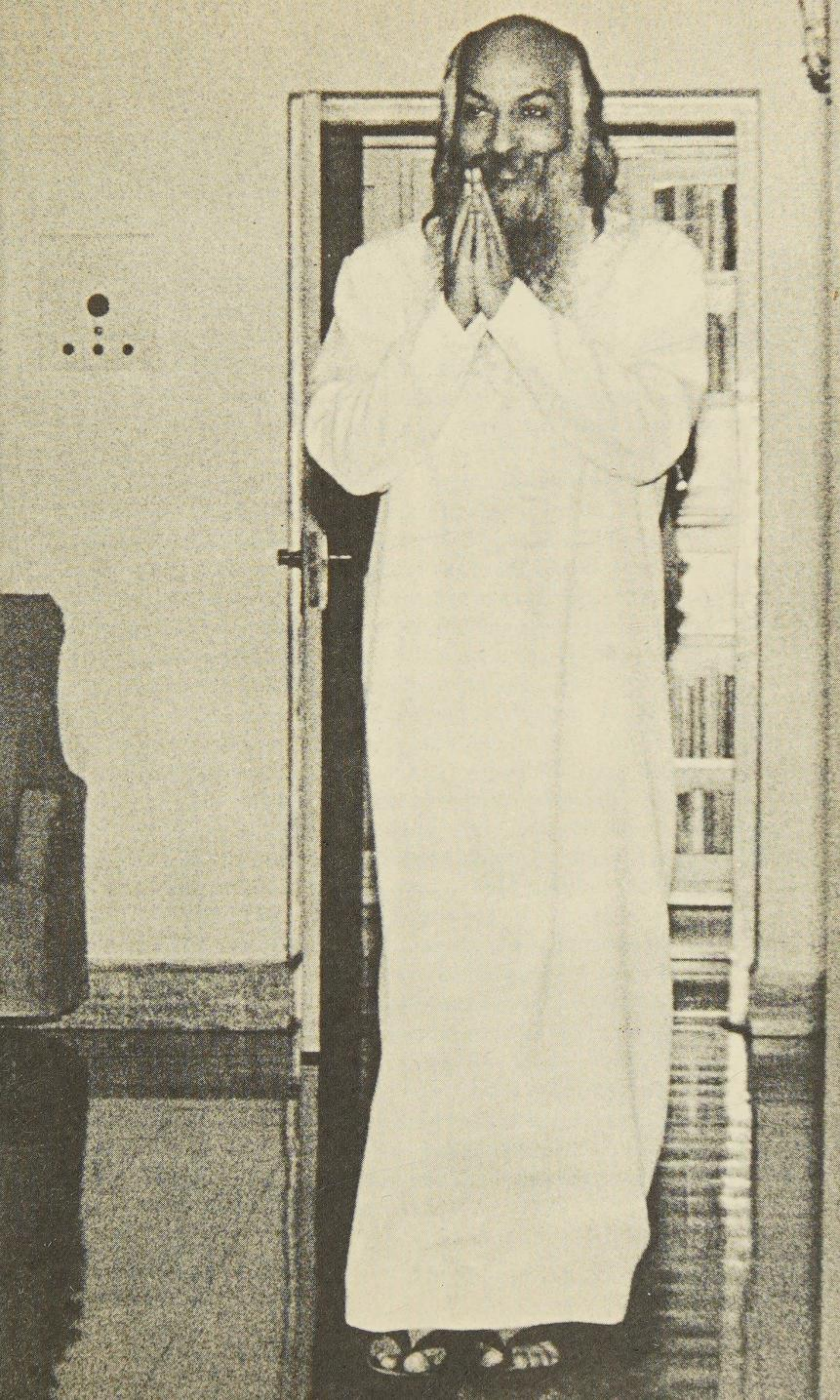
It seems to me that the West has had ample proof of the ephemeral nature of all ideology, from physics, psychology and political science. 'Once upon a time men were possessed by devils,' wrote Jung; 'now they are not less possessed by ideas . . . Our blight is ideologies: they are the long-expected anti-Christ!' He was writing in 1954, in the wake of Hitlerism and Stalinism, but the trend has not changed. I've read that some american think-tank is now preparing what they call 'an ideology for the year two thousand' —something that citizens of a world state can believe in. The only antidote I can see to such attempts at thought control is meditation.

I hope you've read the psychologist Stanley Milgram's book *Obedience to Authority*. In a series of carefully controlled laboratory experiments, Milgram demonstrated, somewhat to his horror, how authority-structures destroy all traces of compassion, in perfectly 'normal', 'good' people. And one of your colleagues, J. K. Lieberman of the Yale school of law has written a thoughtful and well-documented book, *How the Government Breaks the Law,* which roundly proves Lao Tzu's comments on the way law creates crime and police create criminals. Bhagwan has made it quite clear to me that my old anarchic-radicalism was utterly misplaced; to try to overthrow unjust systems is simply to become what you're opposing.

For the world to live without ideologies may seem impossible, but the alternative is, for me, intolerable. Revolution is an individual matter: the inner revolution is the only one that doesn't betray itself. Try living for a few days without ideology —not believing anything that you haven't experienced —and you'll feel the possibilities of real freedom.

To enter meditation is to start to feel how chimerical are all notions of freedom short of nirvana. The academic version of man's history over the last few centuries is the story of man striving for political freedom. When you've had a taste of spiritual freedom, you can understand why it's been so easy for demagogues and ideologues to exploit this striving. To quote Jung again: 'What are the great popular movements of our time? Attempts to grab the money or property of others and to protect our own. The mind is chiefly employed in devising suitable 'isms' to hide the real motives or to get more loot.'

Occasionally Bhagwan, sounding like a cultural anthropologist from another planet, talks to us about 'your so-called history', with its obsessive focus on politics, blood and money. In his daily discourses he is providing the

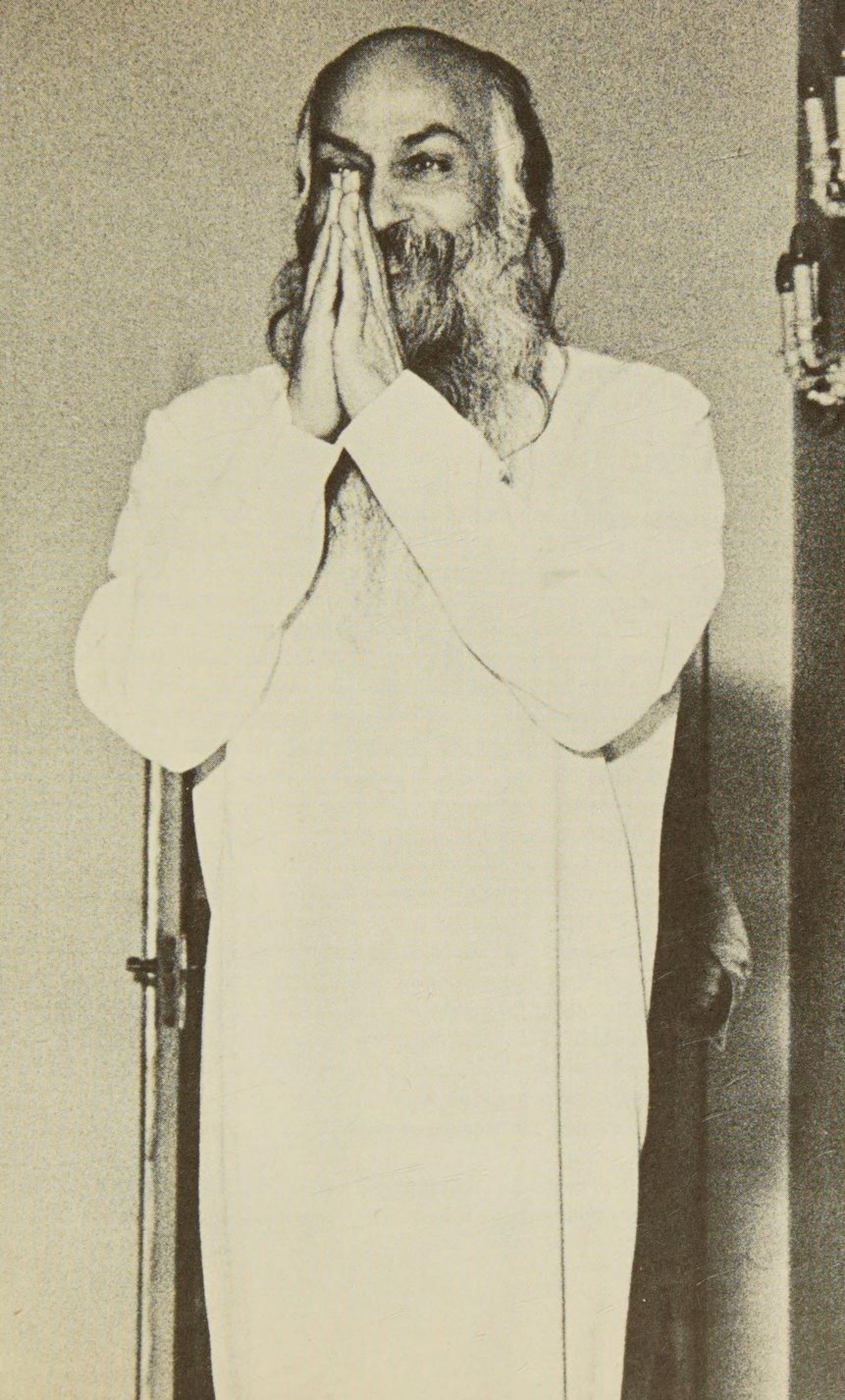


material for a new history of consciousness, indicating a dimension without which no attempt at historiography can be complete or useful: the dimension of enlightenment.

The world has seen many enlightened ones, each of them unique individuals, yet all coming from the same place, sharing the same state. In reading what's been recorded of their words and deeds, you begin to recognise them for what they are; as Bhagwan says, 'They all have the same taste, the taste of the ocean . . . salty.' One has to cut through the distortions of the religions assembled in their names, but then the quality of the Unknown, the Beyond, becomes apparent.

India has the richest line of enlightened ones: the avatars of antiquity, Ram, Vishnu, Shiva—ordinary people who attained to the ultimate, characteristically mythologised by man as gods. Krishna and his beloved Radha. Centuries later, his devotee Meera. The yoga master Patanjali, scientist of the inner world. Gautam Buddha and many of his disciples. Mahavira of the Jains, and the twenty-three teerthankaras (teachers) that preceded him. The poet Kabir, Bodhidharma, who brought the Buddha's teachings to China. Nanak of the Sikhs. More recently, Ramakrishna, Ramana Maharshi, Meher Baba and Jiddu Krishnamurti (the only other enlightened one still living that Bhagwan refers to). In China, Lao Tzu and Chuang Tzu. In Japan, Sosan, Kokkuan and many zen masters and disciples. In Greece, Heraclitus, Diogenes, Socrates. In the Middle East, Zoroaster, Abraham, Moses—and Jesus: 'the cream of the jewish genius, the flowering of the jewish heart', rejected by his own (and everyone else). Baal Shem and the Masters of hasidic Judaism. In the christian tradition, Francis of Assisi, Teresa of Avila and many others. The protestant Jakob Boehme, who had such an impact on Coleridge and the Romantics. And that mysterious, crotchety, 'crackpot' G. I. Gurdjieff, whose chief disciple, Ouspensky, unable to surrender, fled from the master and created the equivalent of an organised gurdjieffian religion, still visible in the profusion of 'Gurdjieff groups' which are more properly 'Ouspensky groups'.

And many, many others—Bhagwan says, 'It has happened millions of times.' The ones I mention above are only some of those who became public teachers (which most don't). Such beings affect human lives far more profoundly than all the militarists, politicians and priests put together: a strong, sweet undercurrent through the bloody chaos of history.



Bhagwan's discourses provide a feast for the mind—a fatal one, perhaps, but delicious nonetheless. To study the history of enlightenment is to feel the impending death of the ego. But the emphasis of the ashram is not on scholarship. We are not 'improving our minds' here although meditation can have sharpening effects on the intellect. We're learning to gain a little distance from the mind, to relax and go into ourselves, and to love, but without trying to—for to gain awareness is automatically to become more loving. We are being healed.

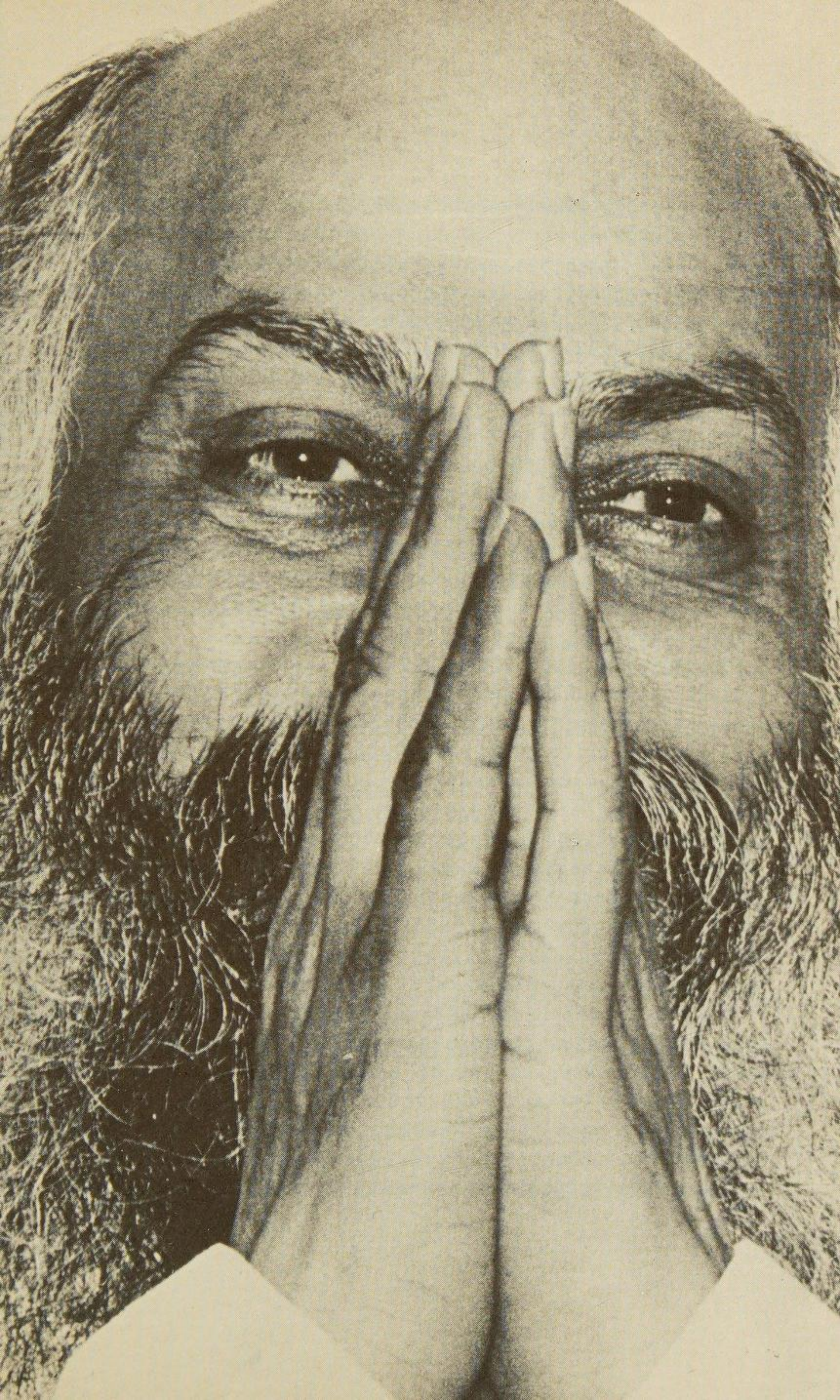
'The Great Physician' is one of the epithets of the Buddha. 'Simply sitting by his side,' says Bhagwan, 'millions were healed.' Bhagwan is no less a healer than Buddha, but he has a more complex task, as the human mind has become a great deal more knotted with the last twenty-five hundred years of conditioning. Bhagwan heals through the multitude of meditation techniques he's introduced, and more and more, through western-style growth therapies.

The ashram is becoming the most complete growth centre in the world—Rolfing, Primal therapy, Bio-energetics, Encounter, and many other techniques are used by the therapists who have made their way here from dozens of growth centres all over the world, surrendering to Bhagwan, becoming channels for his energy, guiding people through de-conditioning and into contact with their essential, blank, ideology-free selves.

Bhagwan is just what I was seeking when I was studying Wilhelm Reich—a master-therapist who is literally without character.

(A note on surrender: before I found Bhagwan, the notion of surrendering to a Master was abhorrent to me. It seemed the worst sheepish abdication to authority. But an enlightened person is as far as you can get from authority; he is egoless, and therefore has nothing to project on you. Surrender only gives you back to yourself, to your own stillest point. Bhagwan stresses that surrender to *him* is not the thing: 'Surrender to a rock, or a tree, or anything—just let the surrender be total.' We sannyasins don't think we've found 'the only right way' or any such rubbish. Bhagwan says you can become enlightened even by surrendering to a wrong teacher: again the trick is in the giving up, the turning away from the ego, the acceptance of life, the abandonment of struggle against it.

Surrender gives freedom to the mind, the feelings, the heart. The Buddha said, 'It is a rare opportunity to be born in the time of a Buddha.' It is possible



for one to become enlightened on his own, but this is quite rare, and it offers untold temptation for the ego to make spiritual perversions, and once you're there, it doesn't matter how you get there —so if you can accept the promise that surrender is good, then it is simply foolish not to take advantage of a Master when one is living. And what a wonder of a Master we have here!)

Of all Bhagwan's teachings, the one that's been most sweetly liberating for me is: *Abandon all seriousness! Seriousness is a disease! Always avoid all serious company!*

I've never been comfortable with phrases like 'serious music' and 'serious writing'. 'Serious conversation' seemed constituted of boredom at best, suppressed violence at worst. I was one of those students who'd always be getting into trouble for bursting out laughing at the wrong moment. I was subject to tragic moods like everyone else, but when they passed, the world always seemed to me to be fundamentally funny, a sort of joke, a play —my tragedy included. Whenever someone told me to be serious, I had the distinct sensation of being violated.

I knew that often people laughed out of fear, cynicism, despair, and I was accused of all these things, but I never bought it. Some part of me knew that below the webs of significance and matrixes of interaction that those around me —especially my academic peers —took so *seriously*, there was some gigantic reality that was not serious at all . . . that was light and joyful, that laughed. The East has called the universe a 'leela' —a divine play.

There is a meditation that Bhagwan gives to many, and I think you might really enjoy it. It's an exercise to make the day less daily. Upon awakening, keep the eyes closed. First, stretch all the muscles, catlike, for two minutes. Then, laugh for five minutes: a deep belly laugh. Even if you don't feel like it —*especially* if you don't. Then, open the eyes. If done regularly, it's guaranteed to help you to take yourself and the world less seriously.

'Be sincere, be earnest,' says the Master, 'but never serious. Seriousness is a disease.' After a careful inspection of the world of phenomena, I have been unable to perceive any situation that actually calls for seriousness. And it seems that all the trouble I've ever got into resulted from taking seriousness seriously. Never again! It should be obvious that the spiritual seeker is the one who can least afford any traces of seriousness in his practice. It is said that one moment of seriousness, if allowed to intrude on deep meditation, can make

your kundalini go spurting out the soles of your feet and cause you to be reborn as a washing machine.

Seriousness certainly pervades the academic world. If I were to find myself in that world again, my touch would surely be lighter. I doubt I'd find the need to overthrow structures; I'd have a fresh and thoroughly non-cartesian understanding of literature, philosophy and psychology, and to anyone who sought counsel on truly learning something, I'd recommend going beyond studying theory and into meditation — work on the self. The great universities are now in a position to begin a genuine East-West synthesis — but one which must remain personal and individual if it is not to become just another ideology.

It's quite an ordinary life that I'm living here — working, eating, sleeping. Bhagwan stresses that the seeker must become perfectly ordinary, nothing special, never striving to make anything of himself. It feels nice to be slowly disappearing. A creative fire has caught me, and compels me to make every act of ordinary daily life into a work of art worthy of its perpetual audience, the witness: God inside. My old fear of compromise and hypocrisy is gone: you can't meet God halfway, nor can you fool Him even if you try. I no longer have any need for self-confidence either. How can you approach enlightenment self-confidently? It's absurd. Before the Divine, the Unknown, weakness and helplessness are much more beneficial attitudes.

I no longer look to the mind for truth, or to an ideal of community for happiness. I'm in a love relationship, and I accept it as a mystery rather than trying to get something out of it. I'm tremendously grateful for what the Master has shown me: that I'm not just the sum of my ideas and cravings, that I'm vastly more than my intellect can ever encompass, and that life is a gift to be celebrated, not something to be figured out or struggled through. I am less grave than ever. Gravity is bondage, levity is liberty.

Please come, and soon — you have nothing to lose but loss itself.

Swami Anand Bodhisattva

TUESDAY OCTOBER 12th

BHAGWAN (to Jim, a new initiate): This will be your sannyas name: Swami Prem Tyagi. Prem means love, and tyagi means renunciation. Tyagi means one who has renounced—love and renunciation. I make a special condition for renunciation—and that is love. A man can renounce out of anger, a man can renounce out of hatred, a man can renounce out of frustration . . . but then it is meaningless. Unless you renounce out of love, renunciation is of no use. If you renounce, and there is no love in your renunciation, it is a struggle. If there is love, it is a surrender.

The old renunciation used to be out of hatred for the world. The old renunciation was anti-life, negative. I teach a positive renunciation, a life-affirmative renunciation, a life-enhancing renunciation. So your renunciation is going to be a profound yes to life. Certainly when you say yes to life or yes to God, many things start dropping on their own accord. Not that you really renounce them; they simply become irrelevant. So never renounce a thing unless it has become irrelevant. What I am saying is, never renounce a thing as an effort, as a struggle; don't use your will to renounce anything. Just be in a let-go.

The old renunciation was a sort of a price that one had to pay for God. It was a bargain. You had to renounce the world if you wanted to enter the kingdom of God. It was a price to be paid. But to me, God is not for sale, and there is no price to be paid. God is not a commodity. There is no way to achieve God or to purchase God. Neither knowledge nor austerities nor renunciation is going to be of any help. Anything that you can do is not going to help. You have to be just passive and receptive. You have to be feminine, then God penetrates you. It is a gift, a grace.

Remember, God is not for sale, so there is no way to purchase Him. You cannot do anything on your own that will be of any help to attain to God. All that you can do is not to stand in the way, not to resist—that's all that man can do . . . to be absolutely relaxed, deeply non-resistant.

And this is what, to me, is prayer—a state of let-go.

(to Brenda, having placed a mala around her neck): This will be your name: Ma Prem Sagara. Prem means love and sagara means ocean—ocean of love. And this is also going to be your continuous work—to become more and more loving. Go on sending love messages all around: to people, to animals, to trees, to rocks. Even if you are sitting in an empty room—to things, to furniture, to the door, the wall. To the very emptiness, just go on sending vibrations of love . . . as if one is in love with existence itself, as if the existence is your beloved—and much will happen out of it.

In the beginning it will be a little difficult because ordinarily we think of love only in terms of a relationship. I am talking about a totally different kind of love which has nothing to do with relationships. It is a state of energy, a loving state of energy.

If a few people are sitting silently, you can watch. Somebody is in anger; his energy has the quality of anger. Somebody is simply compassionate; his energy has the quality of compassion. If you watch

people you will be able to see what kind of quality their energy has. You come across somebody and suddenly you feel a tremendous attraction. That man has a loving energy around him, so whomsoever comes into his sphere of vibration will feel attracted. Somebody else—and you suddenly feel repelled; you simply don't want to see him. You simply don't want to come too close to him. There is a certain repulsion; his energy is repelling. It does not want to communicate, it doesn't want to share. The person is insensitive, dull, unrelating, almost dead. So watch people and you will see that it is not a question of relationship—that when you insult somebody, he becomes angry. There are people who are simply angry. There are people who are simply loving. There are people who are simply indifferent.

I am talking about that kind of quality. So simply from this moment, start feeling loving for no reason at all but because the very feeling is such a beatitude. It is its own value, its own result. The result is intrinsic to it. The more loving you feel, the more happy you will feel. One day suddenly you will see that people are unhappy because they have no loving state of energy, that's all. A happy person is one who has a loving energy. An unhappy person is one who has a non-loving energy. It has nothing to do with circumstances; it has nothing to do with what people do to you. It has nothing to do with that. In fact you invite people to do whatsoever they do to you. That depends on your energy and its quality.

An indifferent person forces people to be indifferent towards him. An angry person forces other people to be angry towards him. A loving person simply persuades others to be loving towards him. Your energy is your life. So if you feel miserable, that means that you have created a wrong type of energy in you. If you feel happy, energy is flowing, streaming.

So just start being in tremendous love, as if you have fallen in love with existence for the first time. Touch the trees, hug the trees. . . . Even open the door with loving care. Love your own body. Love everything! And by and by it becomes ingrained so that even if you touch the chair, you touch with love. It is not something that you do. It simply becomes your way of life.

TUESDAY OCTOBER 12th

Hello, Maneesha. Come here! How are you feeling now?

MANEESHA: *Much better now.*

Mm! What happened? Tell me.

MANEESHA: *I seemed to start getting a migraine just before the lecture, and began seeing rings and circles; I couldn't focus on you properly. Then my body started to go numb—my hands and my face and chest. I felt as though I were on an acid trip. After the lecture finished I found I couldn't hear anything—I couldn't hear myself talking—and I felt I was going off into some kind of space. I couldn't remember anything . . . couldn't even remember your name!*

(chuckling) Very good—I have no name! You came to know me for the first time. It was something beautiful, but when for the first time it happens, one is really in shock and one cannot figure out what it is. You have a tendency towards migraine but people who have no tendency towards migraine, even they have migraine when it happens; even they have a great headache.

Krishnamurti has suffered for forty years with this migraine. It started with his first satori and has not left. But whenever he has it, immediately after it he enters into a different world. So it was really beautiful. A mini-satori you had, Maneesha! I call it mini so you don't get too high about it! It was good.

So just take it very positively, because this is the possibility—that sometimes when things like this happen you can become so afraid that you take the negative part as very important . . . that the body became numb and there was headache; then the eyes could not see, then you could not remember. Everything went topsy-turvy—you

cracked up. But if you look into this too much you will forget exactly what was happening. It was an impact of great energy on you.

And I was aware that something was going to happen from the very beginning; you were in a certain space. It is almost an LSD trip without any acid.

And it is very shocking. When you take LSD you know what you have done; you wait for it. This comes so unexpectedly . . . it comes without any warning. You were not expecting it and then suddenly it is there. It disturbs the whole body, because a distance arises between you and your body so that the old contact is lost. That's why you could not get up; you could not talk — or even if you were talking, you could not hear yourself talk. Your memory was not functioning. Everything went abnormal because something new penetrated, and the impact was so much that the body could not tolerate it and the mind could not bear it. But this is how it happens for the first time.

By and by, when it comes next time, you will be able to cope with it more easily and you will be able to look at the positive aspect of it. It is as if I throw a knife at you, and the knife hits you hard and you feel pain. You miss the knife completely. You feel the pain and you don't see the knife because the pain comes to you first. It is like a knife — and you have missed that completely. You simply felt the pain of it, the impact of it, and it was so destructive. It has to be destructive. All creation is preceded by destruction.

So it was very very good. You entered a new space. It will be coming. There is no need to expect it, there is no need to long for it, and when it comes there is no need to feel afraid about it. Good, Maneesha . . . everything is good! You can go and rest now.

WEDNESDAY OCTOBER 13th

BHAGWAN (to Nicky, a dress designer from America): This will be your name: Swami Prem Pradeepam. Prem means love and pradeepam means flame—a flame of love, a light of love or lamp of love. And sannyas is nothing but coming closer to me so that your unlit flame can be lit. Just coming closer to a flame is enough. In a certain moment the flame jumps from one flame to another. Suddenly there are two flames. Nothing is lost in the original flame. Out of one flame, out of a small candle, you can light a thousand candles. Nothing is lost in the original. That's the beauty of love—you go on sharing and nothing is lost. In fact the more you share, the more you have. So first be courageous enough to come closer to me so that your flame takes its own life, so that you are lighted again. And then help others . . . share your light with others.

Much is going to happen . . . a great potentiality is there in you. Never think that the actual is the end of life; the actual is a very tiny part of the possible. The possible is vast—the actual is very small. The actual has a definition. The possible is infinite; it has no definition. So live with the actual but always remain open for the possible. And there is

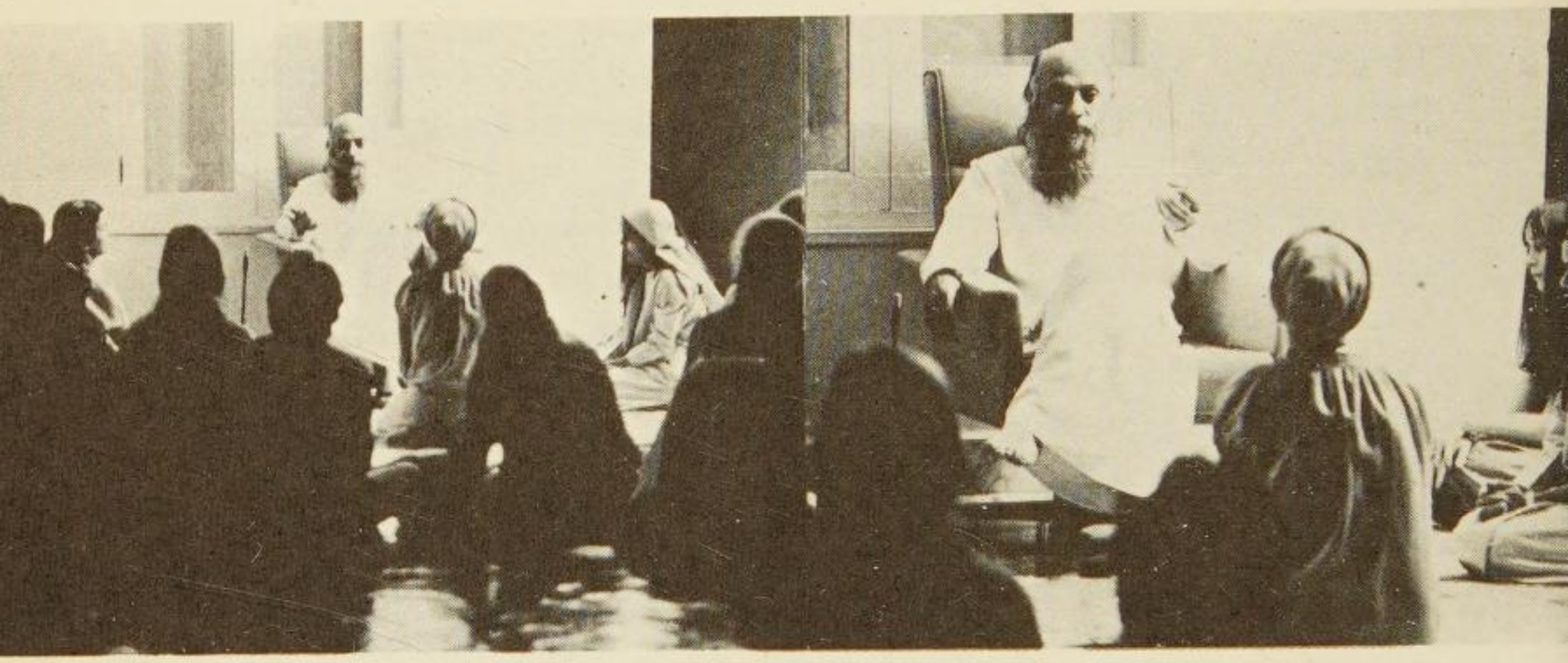
no end to it. One can simply go on growing and growing from one perfection to another perfection, from one door of mystery to another door of mystery. The journey is eternal.

So remain alert about the possible. That's what has happened to the modern mind. The modern mind has lost track of the possible; it has become too involved with the actual. The vision is lost, the hope is lost. And if the modern man feels so hopeless, so meaningless, nobody else is responsible for it. The modern mind goes on looking only at the actual. The actual is very small. One gets fed up with it. It is boring because it is repetitive. Once you raise your eyes to the possible, you are facing the infinite horizon. Then vast is the sky and infinite is the possibility. Then you are never in a fed-up mood, and you are never in a state of hopelessness.

The hopelessness arises if you are obsessed too much with the actual—and the modern mind is obsessed with the actual. That's the difference between a religious man and a non-religious man. I don't call the non-religious, irreligious, because the word irreligious has a condemnation in it. Non-religious is a neutral word—no evaluation, just factual. The non-religious is one who has not yet become aware of the possible. The religious is one who has become aware of the possible. And that's what meditation is—a door into the actual towards the possible . . . a projection of a bridge from the actual to the possible. It is a great dream, but the dream can be fulfilled.

So dream with me now! Hence forward, dream with me, and come closer and closer and closer.

Neerjo, a german sannyasin who has trained in psychotherapy, was unsure as to whether she should study medicine or not. Bhagwan suggested it would be better not to undertake the extensive training medicine required, but said that Neerjo could do much as a psychotherapist.

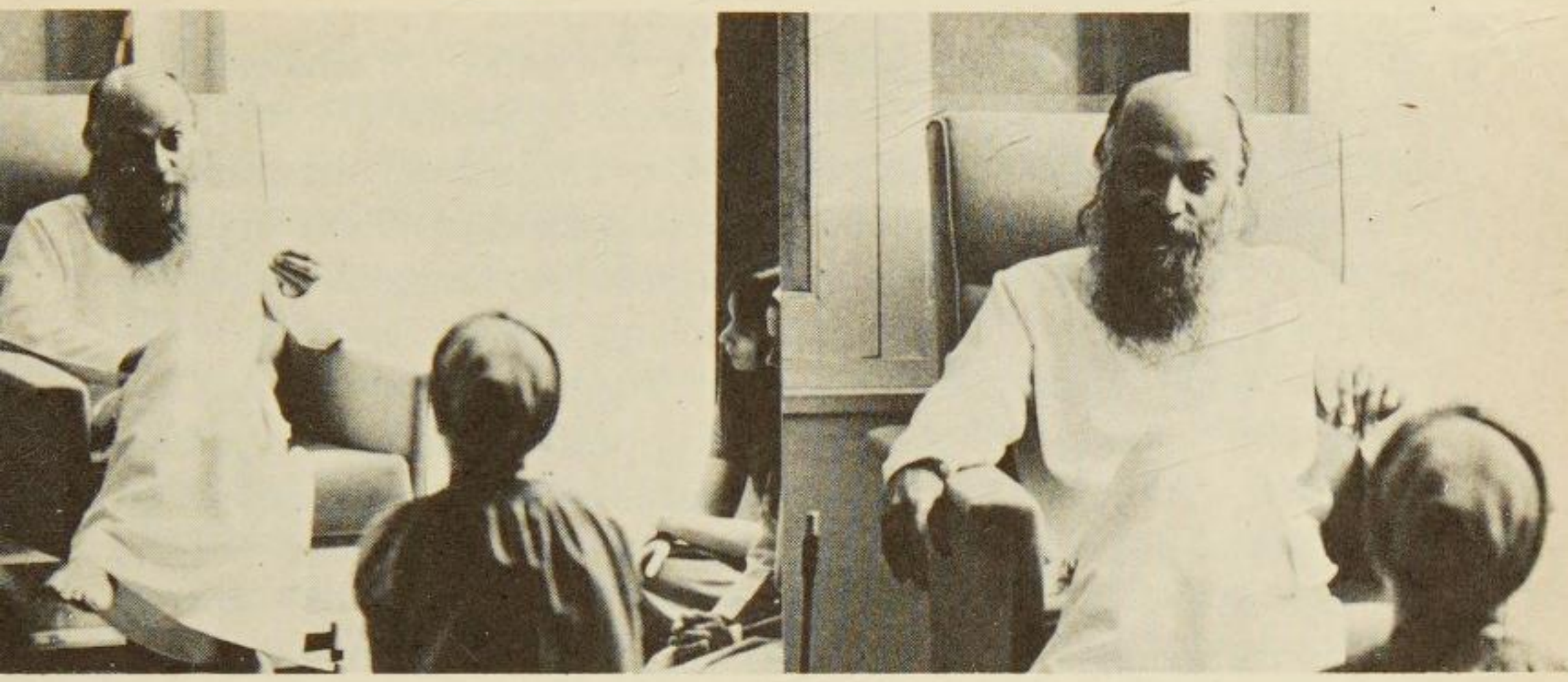


It will be good for your own growth also. Just remember two things. One is: psychotherapy is not yet complete, so don't depend on it totally. It takes people to a certain point—so help your patients to reach that point through psychotherapy, but whenever you feel that things have got stuck, then introduce meditation immediately. No need to introduce meditation in the early stage; it may not be of much help. First try to work through psychotherapeutic methods and give as much help as possible through that, but then you will always come to a point where you will feel that nothing much can be done through psychotherapy. That's the right point to introduce meditation.

So don't go on repeating the same thing whether something is happening or not. Otherwise psychoanalysis goes on for years and then people simply get so stuck that they change the psychotherapist, that's all.

In a different garb, different terminology, again the same game starts. And there are many people in the West whose whole lives are being wasted in therapy. Therapy can be very helpful but one needs to know its limits. If you know the limits you can be very helpful. If you forget the limits you can be very destructive.

Then psychotherapy itself becomes like an occupation for the patient: he starts depending on it. It becomes an escape so he can avoid life, because he says that he is under therapy and he is not yet



healed and there are a thousand and one problems yet to be solved. Unless they are solved, how can he participate in life? And that can become a disease in itself.

Sometimes medicines can create a greater disease than what they were meant to cure. Psychotherapy itself can become an illness, can become a neurosis. There are many people who are suffering from it. So the first thing to remember is that it is incomplete. And a scientific mind always remembers where there are limits. A scientific mind is never a fanatic mind. A scientific mind never claims more than that which is feasible.

Ordinarily the mind tends to claim absolute things—that yes, psychotherapy can do everything! Then not only is the patient ill—the therapist is also ill. So know the limits . . . and you will always come to experience them. When therapy stops and you feel that now nothing is happening, immediately introduce meditation, and suddenly there will be an upsurge of energy in the patient.

Deep down every person needs religion. Without religion no person can really be healthy. The unhealthiness comes into life because we don't know how to be religious. That dimension is completely lost. We have forgotten the very language of being religious. Religion is now only a formal thing.

So when a person is psychologically ill, he is also religiously ill. On

the surface it is a psychological illness; in the depth it is a religious illness. He is in a state of turmoil and he cannot figure out why he is, why this existence is, what the meaning of life is. These problems are so big that he cannot even raise them, so he raises small problems which he hopes will be solved. His basic problem is that he has not been able to feel the significance of life. He starts thinking, 'Maybe I am living with a wrong woman.' Now this is a problem that can be solved. But he is living with a wrong lifestyle; that is a big problem and it will be very difficult to solve. Even to recognise it needs courage. So people go on finding small problems. They are substitute problems; they are not real problems.

You can change the woman, and nothing will change. Another woman, and after a few days, the same problem. A person thinks that maybe it is the wrong job he is doing and that is why he is not happy; he should change the job. Or maybe it is the wrong car and the wrong house and the wrong neighbourhood; he should change all these things. The whole basic problem is that *he* is wrong.

So give a person psychological help to a point and then immediately introduce meditation to him. Suddenly you will see that his psychological problems are just pseudo problems. His real problem has arisen, and that real problem is that he was seeking some meaning in his life—sometimes in the form of money, sometimes in power, prestige, love, relationships, this and that. The basic search is for meaning: how to make life meaningful, how to live so that you can feel that existence needs you. That's what meaning is—so that you can feel that you are needed.

There is a great need to be needed, and that cannot be fulfilled. There may be a man who needs you, but that cannot be very satisfying. You can have children—they need you—but you know that soon they will grow up and will be gone, and then? So women almost always become psychologically ill when the children have all left and gone to the university or to their own lives. Now meaning is lost. They were living for these children; there was a certain sort of meaning. Now that is no more there.

If a person is in love with a woman he feels a certain meaning . . . that there is something to achieve. Then when he

achieves the woman, suddenly the meaning is lost. Now what to do? Now they are both stuck together. Now there is only one way—to find another woman, to chase another woman . . . to become occupied again. But this is a vicious circle; one goes on and on and on. And people who are very intelligent become ill sooner than those people who are stupid.

Remember that—that people who are psychologically ill are more intelligent than the common lot, so be very respectful towards them. They are really the cream. They are ill because they can understand that their life has no meaning. There are millions of stupid people who cannot even feel that their life has no meaning. They are just mechanical parts. Things go on moving and people go on moving almost oblivious of the fact of why they are.

The more intelligent a person, the more possibility there is of him falling victim of a psychological illness. So psychological illness is really a symptom of a great intelligence, and a great respect should be shown to the patient. He is not in the same boat as a physically ill person; he is not really ill in that way. It is not right to use the same word for both. The psychologically disturbed person is a very intelligent, sensitive person who goes on feeling that something is missing, and then the feeling becomes so throbbing and vital that he cannot do anything; he has to solve it. Then he finds pseudo problems and he brings them to the analyst, and the psychoanalyst tries to solve them.

You can help him to solve them but that is going to be temporary relief. He will be readjusted to the society again and within a few months, a few years, he will be back again. You never see any psychologically disturbed person permanently cured. Again and again he has to knock at the door of the psychoanalyst. What is the problem? Why cannot he be cured permanently? His problem is basically religious.

So on the surface you just console him, rationalise things, put things right. It is a whitewash: the surface looks good. He goes back into life and again problems arise because deep in the depth they are never tackled.

Introduce meditation if you feel that the person is an intellectual type, or introduce prayer if you feel that the person is an emotional

type: both are the same. But immediately introduce religion and then you will be of tremendous help. And create this sense in the psychologically disturbed person—that he is not ill, that he is not neurotic or crazy, he is not nuts. He is an intelligent person who has become aware of a basic problem of life; he is sensitive. Give him the feeling that he is not ill and immediately you will see that he is healing faster than ever. The very idea 'I am ill' creates illness, and the idea is absolutely wrong. Particularly for psychological disturbances it is totally wrong.

So let this be your work. If you feel that you are alone, you can have a few sannyasins to help you. Make it an absolutely orange group and create a prayerful, meditative atmosphere. Let your clinic be more like a temple, and you can bring tremendous energy to help people. This is the second thing.

And the third thing. First I say that psychology is not enough—only religion can make it a complete whole—and the third thing that I would like to say to you is: man is not enough. So whenever you feel that you are not enough, when you feel that psychology is not enough, introduce meditation. But even while introducing meditation and prayer, there may be some times when you feel absolutely helpless—then invoke God. Have a small sitting with the patient, have a few sannyasins around and invoke God. Say, 'We are helpless. Now only you can help. Now only existence itself can help. We surrender.'

You can introduce a totally new dimension to psychotherapy in the West. I would like many of my sannyasins to go and work on these lines. You can work out details. I am always there to help you.

So simply go . . . and go absolutely confident. Start working, and much is going to happen. It is going to give you an inner growth. It will be helpful for others, but that is not so important. It will be helpful for you too; that is more important. And whenever you need me, just keep this on your head . . . (Bhagwan passed Neerjo a small wooden box containing several of his elegant grey-white beard hairs) close your eyes and remember me. Suddenly you will have an energy experience and you will be in contact with me. Good, Neerjo.

WEDNESDAY OCTOBER 13th

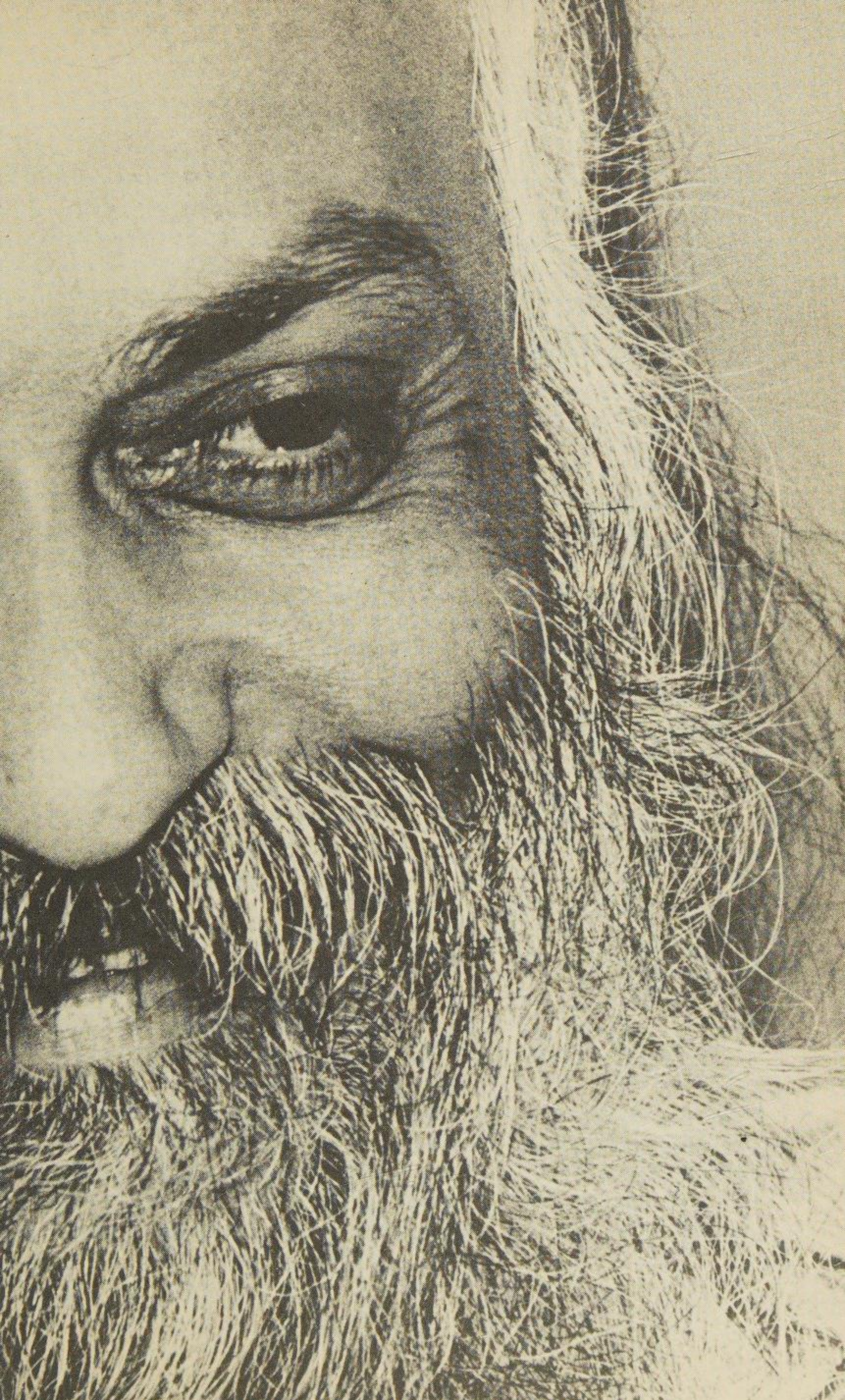
In reply to Bhagwan's query, Celia, a visitor from Spain, said that she worked as a waiter; that waiting was hard.

Mm, waiting is difficult, but if you can introduce meditation in your waiting it won't be so difficult; one can even enjoy it. So learn at least one meditation and continue it.

You need a deep inner contact with yourself—and that will become the contact with God also. We cannot be in contact with God unless we are in contact with ourselves. The only way to reach God is through yourself. And whatsoever dreams you have, they are beautiful dreams, but if you really want to actualise them, great work is needed to be done. Waiting is good, but just waiting won't do. You have to work also and wait, otherwise waiting can become just being lazy. Work hard and wait—both are needed. Working hard means that you really intend to do something, and waiting means that you know well that man is helpless. Unless God helps, nothing is possible. We work to show our sincere intention—nothing else. All spiritual pratices are nothing else. They don't lead you anywhere—they simply make your prayer meaningful. They simply show God that you really mean it. You are ready to do whatsoever you can, knowing well that just your doing is not going to help.

Our hands are very small and the sky is very vast. How can we hold the sky in our hands? But we try. Knowing well we are bound to fail, we try. That effort shows that we are not asking out of laziness. We have done whatsoever we could—now we ask God to come and help us. And immediately whenever a person has done all that he can, God's grace becomes available and things start happening.

They never happen to a person who simply goes on doing and never asks God's help. They never happen to a person who goes on asking for help and never does anything about it. The grace comes to a person who has synthesised these two things—will and surrender, effort and prayer, work and waiting.



THURSDAY OCTOBER 14th

BHAGWAN: This will be your name: Swami Deva Dheeraj. Deva means divine and dheeraj means patience — divine patience. And that is very significant to remember. On the path nothing more is needed than patience. Man can do everything that he is capable of, but still there is no necessity that the ultimate happens; it may happen, it may not. We can grope in the dark; the door may open, it may not. So if one has not infinite patience, one starts getting tired of the search. There is no short cut to it — and there cannot be because of the very nature of things. The journey is long and many times one starts losing hope. Those are the moments when patience will be needed.

Patience is nothing but a fragrance of trust. The night is dark but one trusts that the dawn is coming. Each moment it is coming closer and closer. Maybe the night is actually becoming darker. In fact it becomes darker before the dawn comes, so the actual may not be helpful to the possible. The actual may be saying, 'What are you doing? What are you waiting for? The night is getting darker than ever before. The dawn must be going further away and the distance is growing greater. This is simple logic: the night is getting darker so the dawn cannot be very close. You are losing track! There is no point in waiting any more.'

THURSDAY OCTOBER 14th

The mind will try to frustrate. The mind will bring a feeling of hopelessness, because once a person becomes hopeless all search is lost. Then he simply leads a routine life, a mundane, mediocre life. He simply goes on repeating empty gestures which have no significance. One simply goes on doing things because what else to do? One needs to be occupied, so one goes on repeating the same thing again and again and again. It creates tediousness. Repetition creates boredom. But the base is that once you become hopeless about the dawn, then the night has taken complete possession of you. That is the dark night, and everybody has to pass through it.

Patience is of two types—the positive and the negative. Negative patience simply means a sort of lethargy, not doing anything, just waiting for some miracle to happen, waiting for Godot . . . not doing anything for it to happen; not being in any way creative about it—just sitting, lazing around, and just thinking that some miracle will happen, and knowing well that it never happens. Then a sort of dullness arises, a sort of stupidity, insensitivity, a deadness. I am not talking about that patience. That is not really patience—it is a dead corpse.

The real patience is positive, active, creative. The real patience is not just a laziness. It is radiant with hope. It is throbbing with life and zest and enthusiasm.

The english word 'enthusiasm' is very beautiful. It comes from two roots: 'en' and 'thus'. 'Thus' comes from theos—that means God. That is the meaning of deva. When somebody is full of God, he is full of enthusiasm. To be full of God means to be full of hope—that the actual is not the end of the world, that all that has happened is nothing compared to that which is going to happen, that the past is very limited and the future is endless and the actual is only a very tiny part of the possible. The possible is vast like the sky. The actual is just your house—nothing much . . . a very tiny island in the ocean of the possible.

The real patience is a deep enthusiasm. One is throbbing. Mm? —just as one waits for one's beloved. It is not dullness; every pore of your being is alive, aflame. Anybody passes on the road—a postman passes by or just a stranger—and you rush to the door. Maybe she has come? Your waiting is not just a dullness. You wait with

alertness. You wait with trust. You know deep down that it is going to happen. It has not happened yet but there is a tremendous certainty in the heart of hearts that it is going to happen. That's what enthusiasm is.

So be positively patient. Work hard. Patience is not a substitute for work. You have to work hard but you have to trust that just by your own work much cannot happen. Man's hands are very small and the existence is very big; we cannot contain it. Our efforts are very tiny, and that which we are desiring is infinite. So do all that you can do. Never relax in that, but still remember that only by your own doing it cannot happen. Your doing is needed and your waiting also. Your doing is needed and your passive, alert, patience also. When these two things meet—the effort and patience of man—grace descends.

The meeting of patience and effort is the opening of the door. Then suddenly the clouds start opening and the sun is there, bright and full of light and full of delight.

I give you this name so that it becomes a constant remembrance, a fragrance around you.

Mm, Deepesh. What about you?

DEEPESH (a former journalist from the States): *I wrote you a letter about doing this work on the darshan books. It has brought up a problem that I've had most of my life, and it's that whenever I do any kind of creative work, like writing or preparing a class, a tremendous tension builds up and I get all this nervous energy that I can't apply to my writing. So I start straightening the room or doing anything to kill time. If somebody walks by I start talking to them and I just go into a kind of a frenzy so that I can't work, or my work is very tense.*

I understand. In fact it is not only your problem; it is the problem of all creative people as such. Deep down it is a question of creativity it-

self. Ordinarily one can create only in a frenzy. So all creative people are crazy people—they live in a frenzy. There are bouts of energy when they become very creative, then gaps of laziness when they simply rest; they cannot do anything. And all creative people are a little imbalanced. If a person is really absolutely normal, he cannot be creative.

So normal people have not created anything in the world. A Van Gogh or a Picasso—they are bound to be a little neurotic. So if you drop your creativity, you can drop your frenzy. But then you will settle on a very normal level and it will not be satisfying because you will feel that something is missing. Something that you could have done, you have not done. Something that was your destiny, you have been avoiding. No one can feel at ease if he avoids his destiny.

The other way is that you be in a frenzy and create, but then too you will be in trouble. Now you will feel happy that you are doing something but you will never have a moment of peace. You will be fulfilling your destiny but it will be like an obsession. You will be almost possessed. All creative people know well that they are almost possessed when they create something. They cannot say that *they* are doing it—they are being forced to do it. They even sometimes resist and in spite of themselves they have to do it.

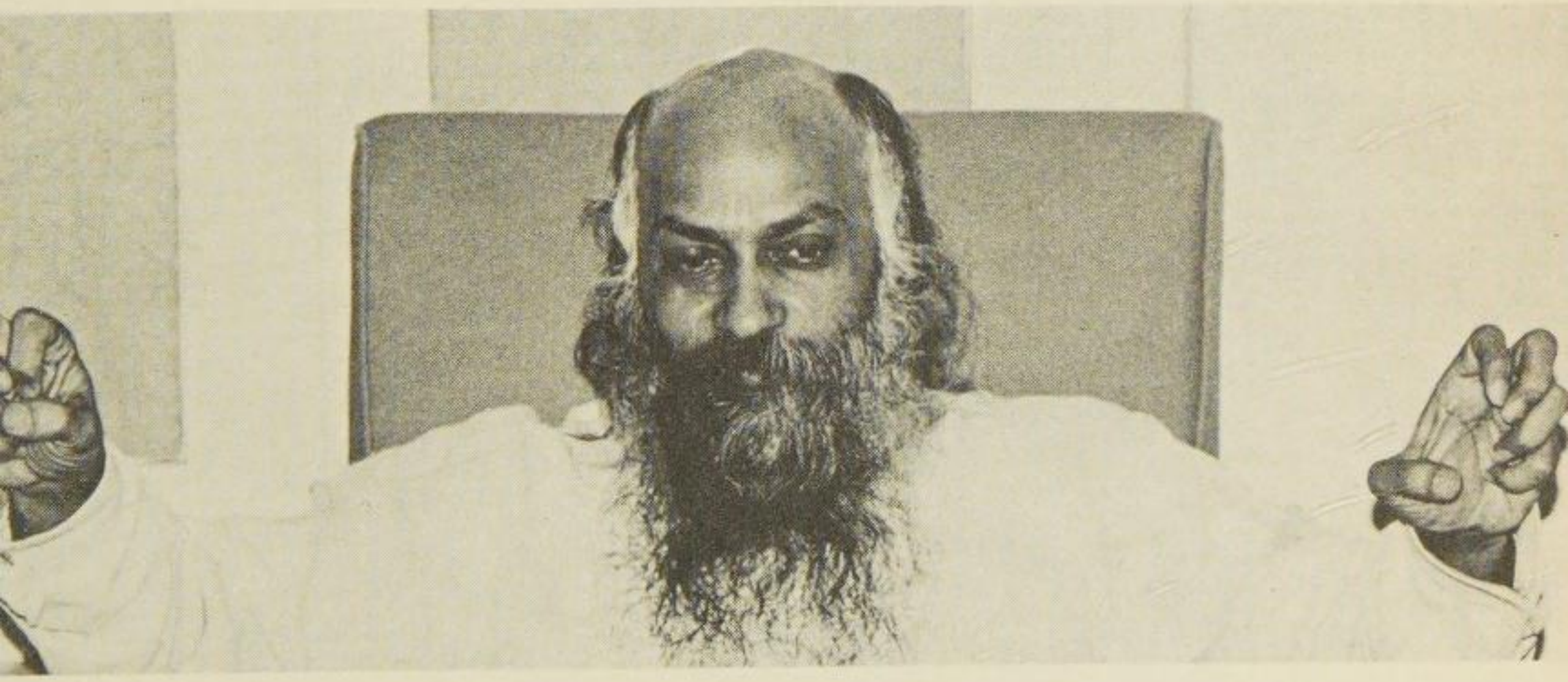
My suggestion is, don't settle against creativity. Move into creativity. But I am not saying that there is no possibility to transcend that obsessive turmoil, that frenzy. There is no need to fall down and settle below; there is a way to go beyond. And if you want to settle, then settle beyond. The way is that you accept this frenzy very delightfully. It is part of the deal. If the going is rough, the going is rough; it is part of the game. If you continuously hanker to be at ease, it is a problem. If you can enjoy that feverishness, that frenzy, there is no problem.

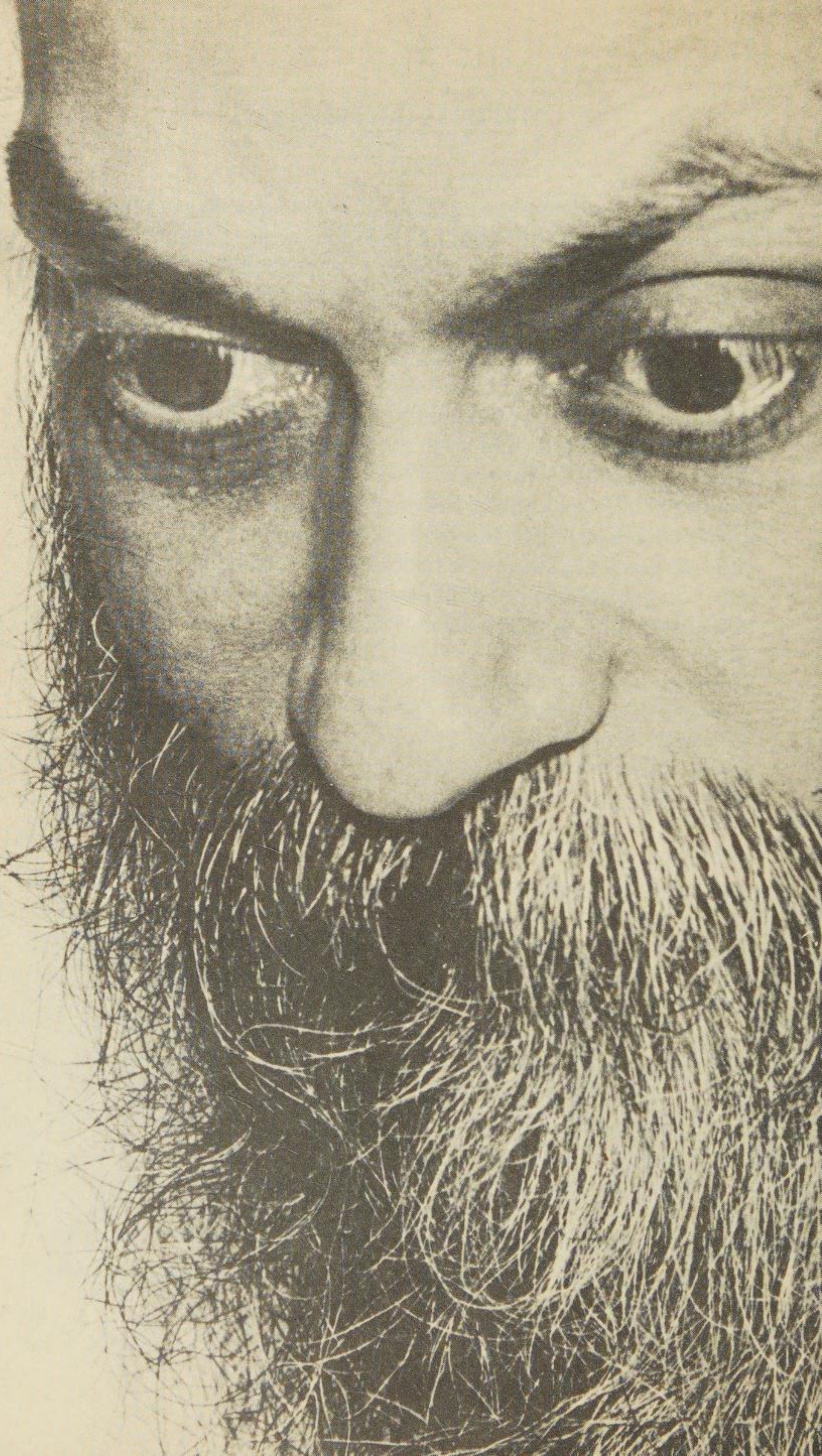
When a river falls into a waterfall there is a frenzy, but the river goes on singing and dancing. When there is a cyclone there is a frenzy, but that too is needed—it is welcome. When the ocean waves are in a wild roar that too is part of being the ocean—and it is beautiful. The problem arises if you start hankering for the opposite.

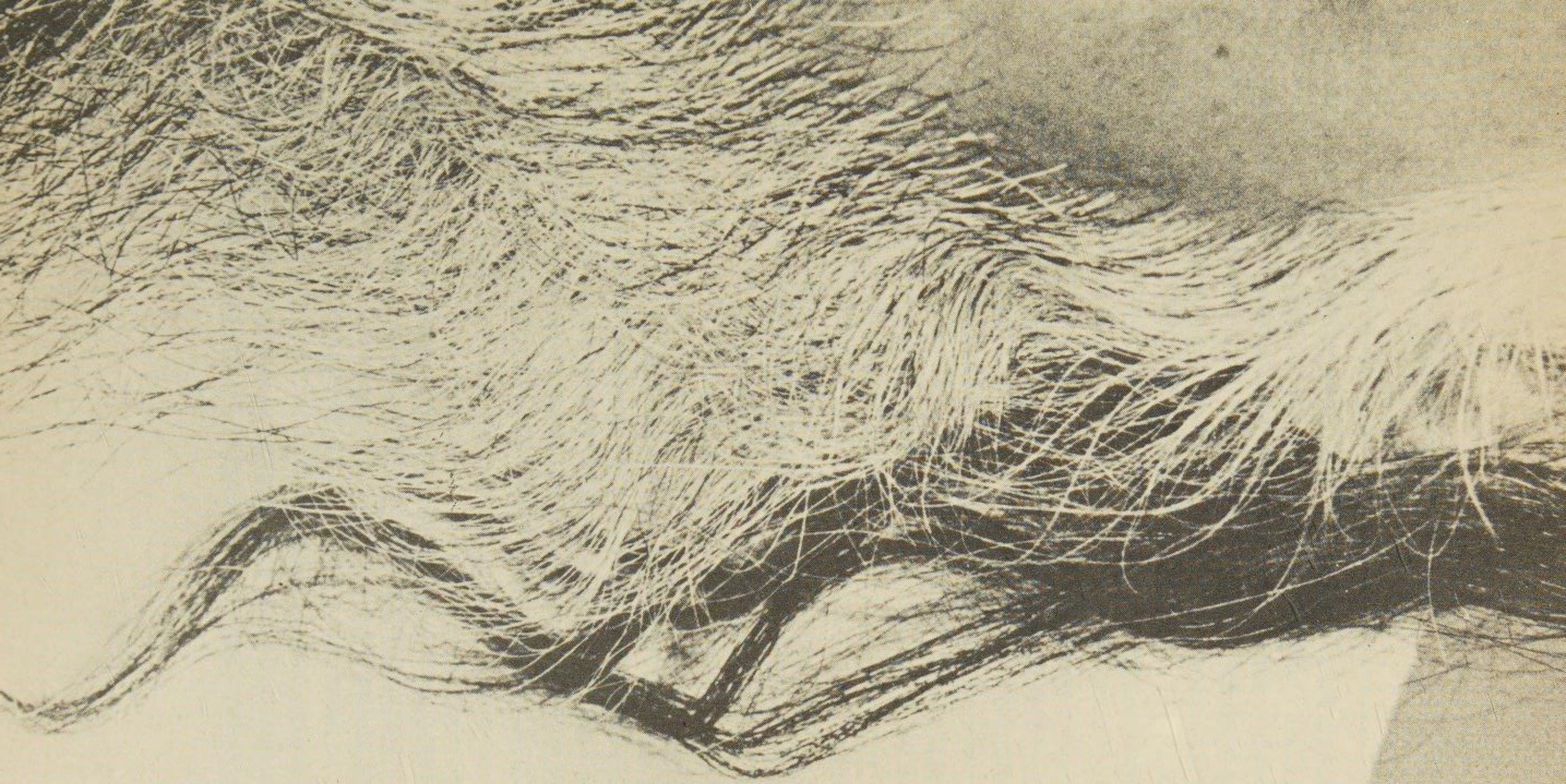
So for one month do one thing. Simply accept this frenzy; welcome it and go with it. Don't create any conflict with it. When you feel like

talking, talk; nothing is wrong in it. When you feel like writing something, write. Even in the middle of the night, write; nothing is wrong in it. Just go with it — don't be dragged by it, otherwise you will feel troubled. Just go with it — and when I say go with it, I mean go so happily that sometimes you are going ahead of it and the frenzy is coming just following you, dragging behind. Don't drag behind. For one month enjoy it, and then tell me how it is.

I would like you to settle, but not against creativity. I would like you to settle beyond it so that you can remain creative and yet you can remain happy and peaceful. So I will not suggest that you drop your creative activity. All creative activity is like a demon — it possesses you, it drives you crazy. It crushes you into new modes of being. It destroys you, renews you. Because something new is going to be born out of you, you are to suffer the birth pangs. Just go with it, and happily. For one month drop all resistance and then tell me. Good, Deepesh.







FRIDAY OCTOBER 15th

BHAGWAN (to George, a middle-aged American): Tell me something about yourself.

GEORGE: *I feel very close to you. I've been on the spiritual path for about twenty years, sometimes up, sometimes down, sometimes right, sometimes left, sometimes forward, sometimes backwards. I've had many masters. When I first read the first few words of 'My Way: The Way of the White Clouds' I knew it was for me!*

(a chuckle) Good, very good. One has to learn from many sources, and one should never be closed to any possibility. One should trust in life itself, and in many forms you will be helped. All the forms are of the divine, so never make any conflict between masters. One comes across many masters, and each master has to function in his role in your growth, then he departs. But he prepares you for another; it is a chain.

Howsoever diverse the paths may look, they lead to the same goal.

And once that understanding arises, then you are not close to one master—you are close to all the masters: past, present and even future. Just being close to one master one becomes close to all, because they are the windows of the same palace. Different windows and different views of course, but all are windows of the same palace, of the same temple.

Once you have looked into the temple from any window then all the windows are yours. Then it is never a question of either/or; that question never arises for a true seeker. If it arises, the seeker is not yet religious; he is yet a politician. In politics the question is always of conflict—one against the other; it is always a tug-of-war, and it is always to choose one against the other. Politics is conflict.

In religion when you come close to one master, you have come close to all. If you understand Jesus, you have understood Buddha and you have understood Lao Tzu.

A christian monk visited a zen monastery—he was one of the early Christians who visited Japan. He went to a zen master and he started reading from the new testament 'The Sermon On The Mount'. The zen master listened, and when he said, 'Blessed are the poor in spirit. Blessed are the meek, because they shall inherit the earth,' the zen master said, 'Stop! Whosoever said that is a Buddha.' He had never heard about Jesus; he had never read anything. 'Whosoever said it'—you need not even mention the name. That is the true affinity.

So, good. All the masters have prepared you to come to me—that's very good! And much is possible. One should never be satisfied in the search. Be absolutely contented with the world but never be contented with yourself, because the more you grow, the more you know there is. When you reach one peak, suddenly higher peaks confront you and greater challenges. It is a non-ending, eternal process. One is always arriving but never arrives, and it is good that one never arrives, otherwise after that there will be only boredom and nothing else. So God in fact is not the goal but the journey.

And if some seeker starts loving the very journey, the very joy of it, then he has arrived. He will go on seeking—and he has arrived. Then the very journey is such a delight; who bothers about the goal? And

each step is so tremendously beautiful, so incomparably beautiful, that there is no comparison with any past experience. It is so unique. And there is no comparison with any future possibility, it is so unique. Each experience and each moment and each step is a glory unto itself. When one starts loving the seeking itself, one has arrived.

So never be satisfied as far as the inner journey is concerned. There is always much more to happen, and we go on unfolding.

So be here and enjoy!

CHINMAYA (a goldsmith from Montreal): *A couple of times some strange things happened in my body. It feels like raining . . . as if rain is coming up from somewhere inside. I feel very good but I feel like crying. I want to really freak out. I feel very grateful but when it happens to me I can't allow it. I want to totally freak out, and of course it's difficult.*

Bhagwan asked Chinmaya to close his eyes, to allow himself to enter into that same space and to move with his energy. Chinmaya trembled softly, and after a few moments, Bhagwan indicated to him to come back.

Good, mm. . . . Something beautiful is ready to happen, but you are not to freak out. You have to contain it, hold it, so that is your work now. Whenever you feel that something is happening, some energy is arising—whatsoever form it takes but anything which is not day-to-day; anything you feel is extraordinary—become absolutely quiet. Breathing should be made as slow as possible, and if possible, no movement of the body. Simply hold it there in the belly, just below the navel, two inches below the navel. You can even put your hand two inches below the navel and feel that the energy is going there.

If it feels like rain—and it can feel like that when energy enters you—then absorb it. Let the raindrops fall in the belly below the

navel. That's the hara centre. That is the only place where energy can be contained, nowhere else. Anywhere else you will feel like freaking out because the energy will become like a tension, a restlessness. You will feel good but you will feel like doing something so you can be relieved of the burden of it. It will be too much and you will start shrieking because of it. You will want to do something so that you are relieved of this new energy that has suddenly entered in you, but releasing it is not going to be of any use. It will be a wastage.

It is precious energy—it has to be contained in the hara. So just open your belly inside and let it fall there. Once you start feeling that it is coming below the navel, you will immediately feel that there is no need for any freaking. The grace is there, the happiness is there, but there is no need even to express it. And it has to be contained, so go on containing it, holding it. One day you will feel a totally new dimension of it. That is when the hara is so full that it starts overflowing. But then it is not like freaking out. It is grace . . . it is fragrance. It is peace and silence. Then wherever you are, you will suddenly feel that people have become aware of your space. They will suddenly fall silent if they were talking. Or if they were quarrelling, suddenly in your presence they will stop. Somebody was angry—suddenly in your space he will be bewildered as to what to do; where is his anger? Your overflowing energy has changed it. But that is very subtle—it is not like freaking out.

It is like a flower opening so silently that it makes no sound, and yet the fragrance starts spreading to the winds . . . goes to the far away lands. In the beginning, if the energy has not reached to the hara centre, then anywhere else it will be like a hangover.

CHINMAYA: *I've just allowed it to move to here* (indicating his chest) *because I've been really afraid to let it go deeper.*

You have to allow it. If you are afraid it will not go. And the fear is natural, mm? because the hara centre is the death centre also. The

word 'hara' means death. That's what Japanese call suicide, 'hara-kiri'. They commit death by hitting a knife into the hara centre. It is a death centre too; it has to be because it is the life centre.

So when this energy enters there, both things are stirred—your life and your death. Because of life being stirred you feel very good. Because of death being stirred you feel afraid and apprehensive. So that's natural, but you have to understand it and let it go. Help it to go, guide it. By and by you will become alert that it is so beautiful. Once the energy makes contact with the hara, you will suddenly feel a transformation happening in you; you will never be the same again. And then freaking out simply disappears, because there is no need—you can contain so much.

One day there will again be a release of energy, but that will have a totally different quality to it. Then it is not freaking out. It has no violent expression. It is a very soft, subtle vibration. You lose nothing in that, and others who are around you simply gain. They become aflame and aglow. In the East that's what we call satsang. Whenever a person has too much energy in his hara centre, then just sitting by his side is enough. Just being in his presence is enough. You start flying . . . the gravitation no more affects you; you become weightless.

So this is something tremendously beautiful, and it is just on the verge so help it. Fear will be there—that's natural—and it will go only when the energy has touched the hara centre and you know that there is going to be nothing wrong in it, no harm in it. So from this moment, whenever you feel, just try to guide it, take it there.

Anything else, Chinmaya?

CHINMAYA: *Something else that I'm finding a little bit difficult is how to work and do something which requires great effort on one hand, and yet to do it without any effort.*

The problem arises because of the logical mind, because the mind says that these two things are contradictory. If you make effort, you

make effort; how can you make it effortlessly? If you become effortless, there is no effort; all effort disappears. So the mind divides these two—effort and effortlessness. But try to understand in a different way.

A child is playing and he is absolutely absorbed in his play—so much so that even if a neighbour's building falls and collapses he may not even hear the sound. He is absorbed . . . maybe making sandcastles, but he is absolutely absorbed. There is effort, tremendous effort—the child is perspiring—and yet there is no effort because the child is simply playing; there is no motive. Or a painter is painting. . . . You are a jeweller; you are making something. You are absolutely absorbed in it. Then effort is there and yet it is effortless. It is not a tension on you. It is not a duty that you have to do. You are delighted in doing it. You are making love to a woman you love. There is effort—you may start perspiring; your breathing may go berserk but still there is no effort. You love the woman. You enjoy; you are absorbed in it. You are completely drowned in it. It is a play and there is no motivation in it. You are not doing it for any other reason; you are doing it for doing's sake. Then there is tremendous joy in it.

When we say effortless effort, we mean doing something with no other motive than the very pleasure of doing it. Then suddenly you will see that the contradiction has disappeared. For example I am talking to you. There is effort and there is no effort, because I am talking for no other purpose. Talking is effort—but there is no effort because I love it, because I love you. I would like to share something with you. While I am talking I am completely lost in it. There is nobody standing behind; I am not talking with only one part of me. When I am talking, I am just the talking. The effort is there and yet there is no effort. The contradiction exists only for the logical mind, because the logical mind cannot understand play; it can understand only work. It can understand rest; it can understand work. It cannot understand work which is rest too.

So whenever work becomes play the contradiction is gone. And when contradictions are not there a harmony arises in the contraries. You have something of the beyond penetrating you . . . a ray of light.

Good, Chinmaya—it will happen!

FRIDAY OCTOBER 15th

'Darshan to me, is like making love —
I mean, love on a very high plane.
It's like when I was having my first love affair.
I would just pass by the house of my girlfriend
and without seeing her I felt so high.
Having darshan is like that — but multiplied a million-fold.'

'I remember one night
looking at peoples' faces in darshan
and feeling such a lump in my throat.
I saw all of us as such children before Him —
so lost, so bewildered.
I felt how tearful and trembling we are
and how tenuous everything about us is.'

'No matter whether you're completely screwed up and into mind trips
or just very silent and peaceful inside,
when you're with Him, it's magic.'

SATURDAY OCTOBER 16th

BHAGWAN (to Genevieve, a middle-aged american woman): How are you? Something to say?

GENEVIEVE: *I've been here for five days and have been running the gammit of feelings from thinking you're a phoney, to laughing at you. Now I'm at the point where all I have to say is—GOOD, LORD!*

Bhagwan had recounted a joke at the morning discourse that went like this: A man went to a ranch to buy a horse, pointed at one and said, 'My, that's a beautiful pony right there. What kind is it?'

'That's a palomino,' said the rancher.

'Well, any friend of yours is a friend of mine. I would like to buy that pony,' said the man.

The rancher replied, 'I gotta tell you sir, it was owned by a preacher man. If

you want the horse to move, you say, "Good Lord!" If you want the horse to stop, you gotta say, "Amen!"'

'Let me try that horse,' said the buyer. He mounted and said, 'Good Lord!'

The horse promptly moved out and was soon galloping up on the mountains. The man was yelling, 'Good Lord! Good Lord!' and the horse was really moving. Suddenly he was coming up to the end of the cliff and panic-striken, he yelled, 'Whoa, whoa.' That did not work, and then he remembered and said, 'Amen.'

The horse stopped right on the end of the cliff, and, wiping his brow with relief, the man said, 'Good Lord!'

Mm (chuckles). Good! Very good. But before you say it, orange will be good. Then you can say 'Good, Lord', and jump into the abyss! Get into tune in things here. And that's what you have been doing your whole life, so you can easily get into this community, very easily. You are ready, absolutely ready. So should I give you sannyas today? (she nods) Close your eyes!

This will be your sannyas name: Ma Deva Varta. Deva means divine, varta means tidings, divine tidings. And tremendous is the possibility.

VARTA: *My hope is to work with alcoholics and help them in some way.*

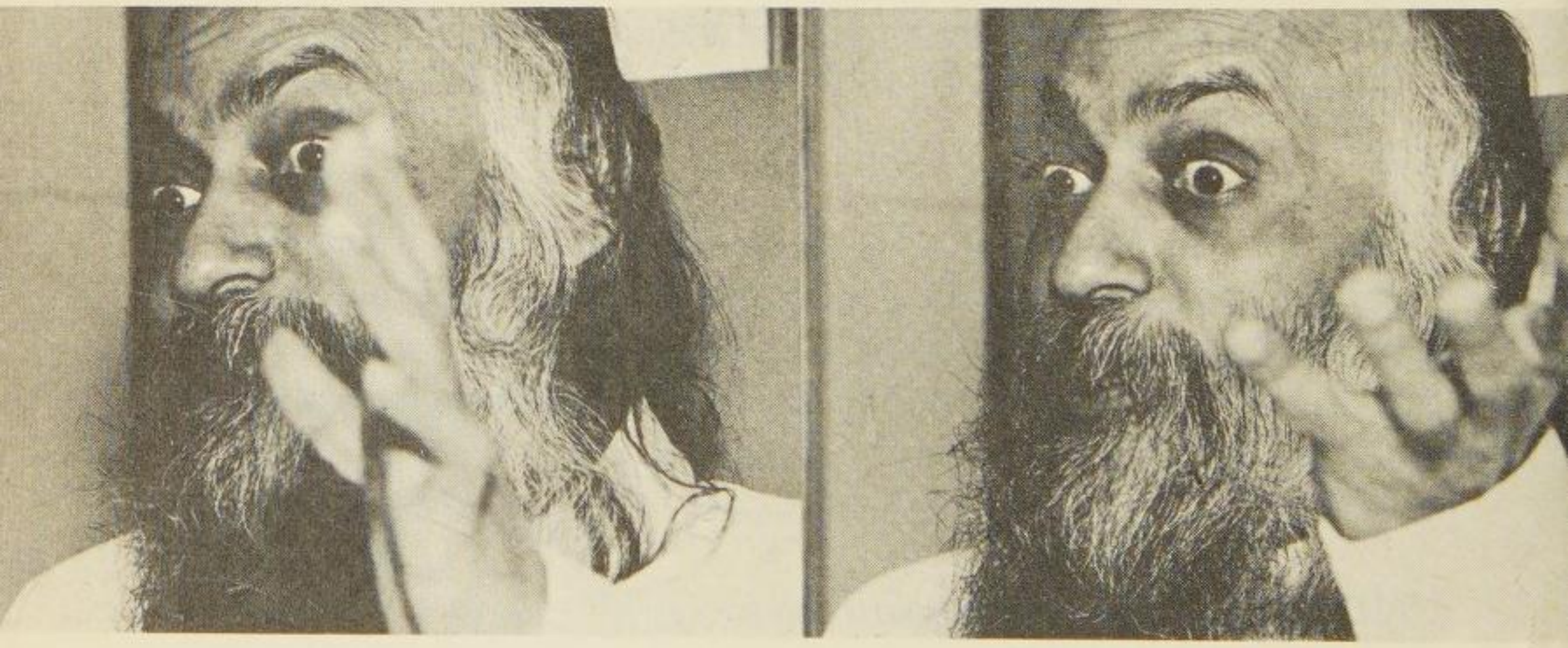
Mm, you can work, and you will be ready to work in many things. The basic problem for the alcoholics is that they have somewhere missed love in their life; that is the basic problem. Alcohol is not the problem, never! It is just a symptom. The problem is they wanted to be loved and nobody loved them.

VARTA: *Most of them are searching for God.*

Yes, they are searching. In fact, the search for love is the search for God. They are not two different things . . . only two different names. And love is a better name than God because it is less theological, more human. Jesus says, 'God is love,' and I say, 'Love is God.'

VARTA: *They're interchangeable.*

In fact they are one, not interchangeable. They are not two things. If they are two, they can be interchangeable. They are not two at all—just two names for one phenomenon. A person goes into drugs or alcohol or things like that; he has not loved, and that's why he could not love. Then the whole life is futile and meaningless. He wants to drown himself somewhere; he wants to commit suicide. This is a slow suicide. He simply avoids life. He wants to drown, he wants to forget everything. His search is for the meaning of why he is here. He would like to become part of some context where meaning becomes possible, where he feels relevant. That's what happens when you love: suddenly you become relevant in this irrelevant existence. Suddenly you are needed, and your need to be needed is fulfilled. Suddenly you

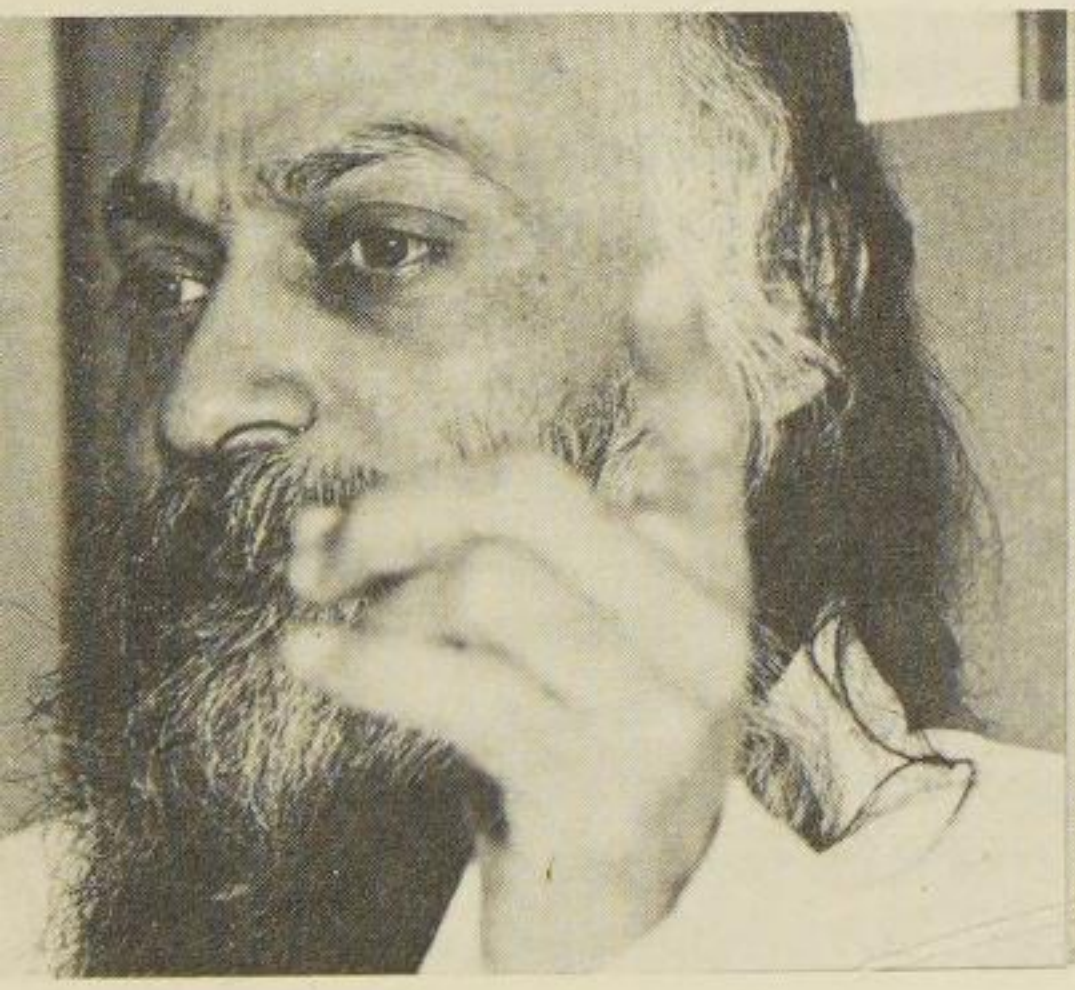


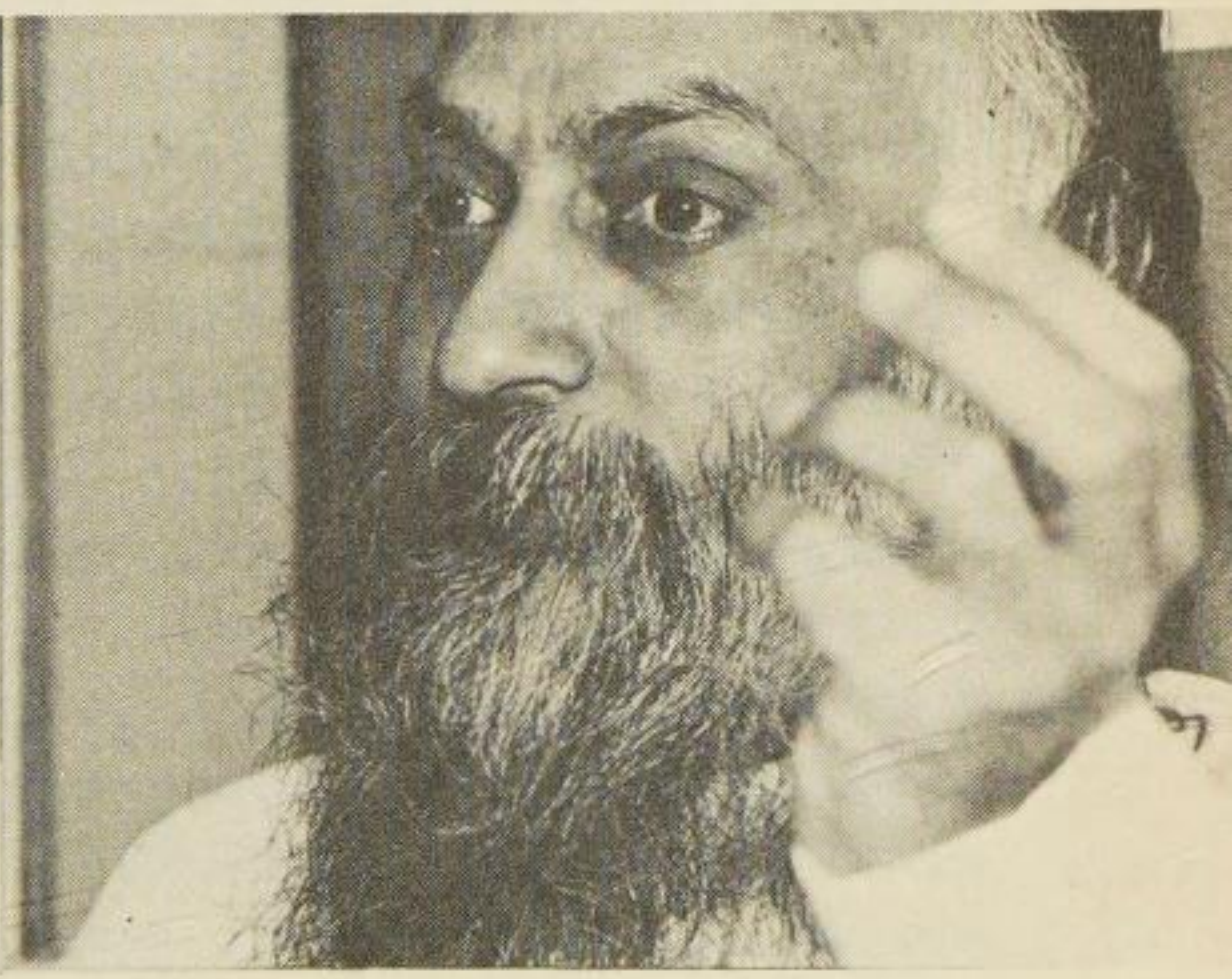
are not just uselessly here, not accidentally here. Somebody needs you. Without you the world will not be so beautiful.

The moment you can feel. . . . Even if a single person will miss you, the world will miss you. If somebody will be crying and weeping for you when you are not there, even if a single person—a woman, a man, a child, a friend, a mother, a father; anybody—even if a single soul will feel the gap, then you were needed; you were not just accidental here. You were essential to existence and you were significant. Once a person starts feeling significant these problems start disappearing.

So you can work. Help them to find their love. Love them. That is the only way to help. And help them to meditate. My meditations can be of tremendous value to such people, because just telling them to sit silently won't help. They need something very active that can bring them up from their morose state. They need something very dynamic, like a whirlwind, so that they can be pulled up from their dark holes in which they have settled. They need something wild. Civilised things won't help much, because in fact it is civilisation that has put them in their dark holes. So civilised measures are of no use at all.

In fact the more you talk in terms of civilisation, the more you make them feel guilty and alienated. And that's what religious people have been doing to them.





It is sprinkling salt on their wounds. You are the culprit . . . the religious people are the culprit. They have driven them to that corner and now they come like missionaries to help. Now they become the people who are to solve your problems. Mm? First they throw you down into the hell and then they are ready there to help you, to serve you. The whole thing is a game and a very ugly game at that.

So these dynamic methods can be of tremendous help. Catharsis will be very helpful. If they can shout and scream and they can jump and dance, suddenly they will start coming out of their slumber, out of their unconsciousness. Music can be of tremendous help—wild music. It can stir them. Sophisticated music cannot be of much help because they have gone too far for that. The sophisticated music goes only skin-deep. They need wild primitive music which can stir their souls again and can become a challenge to their being. And love. . . . Love them. Love can do miracles!

Come here. What about you? Something to say to me?

DOUGLAS (a lawyer from America): *I don't know what to do. And I love you, but. . . . I wrote you a letter and you said, 'Everything happens in darshan.' I don't know about sannyas. I have been with Baba Muktananda. Also before that, another. I never surrendered.*

Mm. But now the point has come!

DOUGLAS: *Maybe.*

And you cannot escape!

DOUGLAS: *No.*

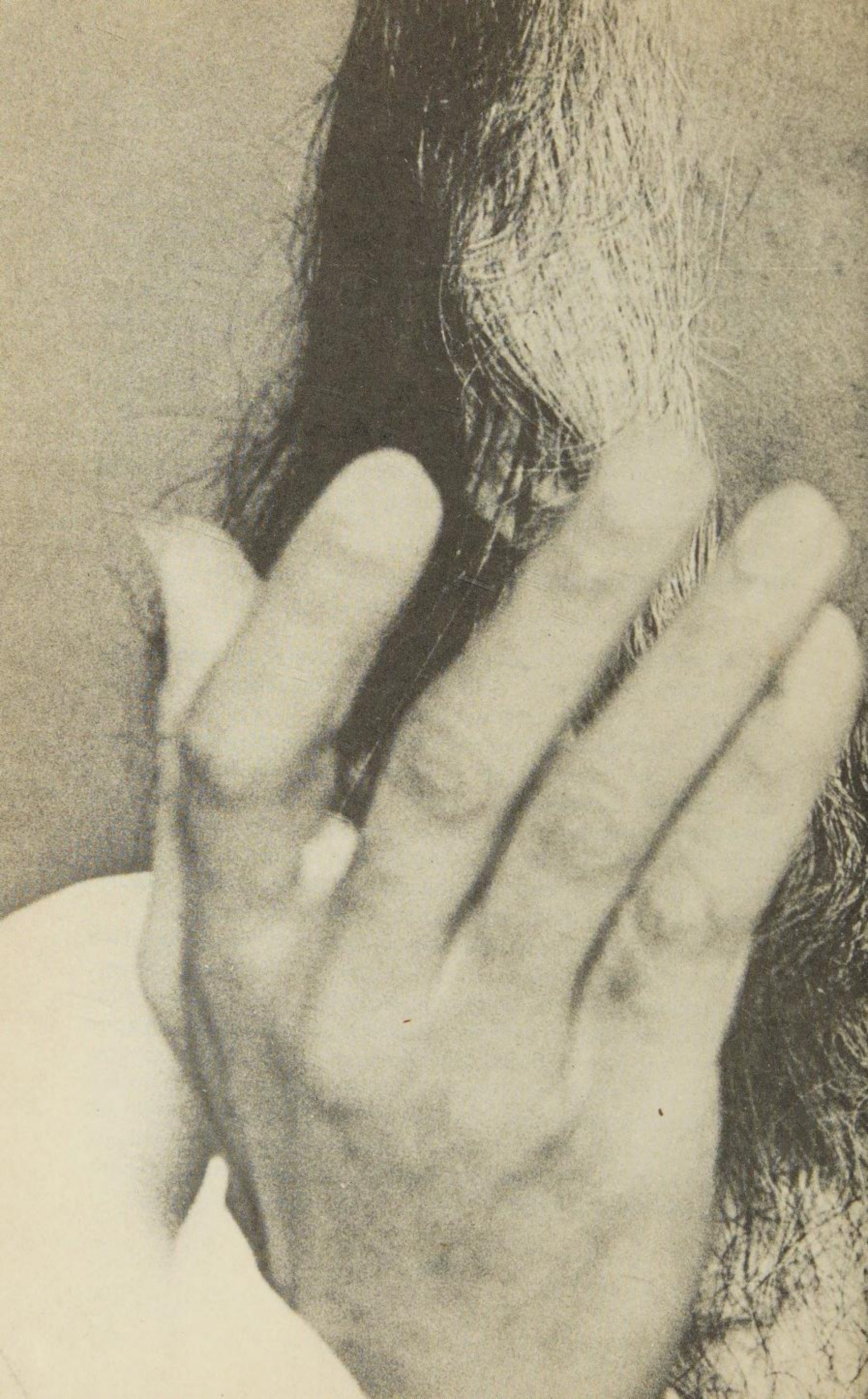
Surrender happens. It is not a question of doing. You can go to a thousand and one masters but it will happen only with one. And you cannot do it; it is nothing that you can do. If you do it it is not of much use, because you're doing. . . . How much use can it be? It simply happens. It is a love affair. And it is natural that a seeker has to go to many people. Somewhere something clicks; it can click anywhere. It depends on the type of the energy the master has and on the type of energy that you have. If they meet, if they are of the same wavelength, then surrender happens. Then suddenly you feel pulled.

DOUGLAS: *I feel pulled. Are you my guru?*

I am your guru! Close your eyes, and if something happens in the body energy, you allow it. You are going to be a sannyasin. Just feel my energy. . . . (placing mala over head)

Good, you have come home. And this will be your new name—so forget the old name, forget the past, forget all those wanderings—Swami Sudhananda. Sudha means pure, and ananda means bliss, pure bliss. Sudhananda means pure bliss. And you may not be aware of it but it is very close by, this pure bliss. You may be aware of only the dark night, but the dawn is very close by. The darker the night, the closer the dawn. I can see it just on the horizon.

This is what surrender is. It has nothing to do with your beliefs. It is a blind love affair. You fall in love with a woman—not that you manage, not that you *do* love; you simply find yourself in love. The same thing happens on the spiritual path also. Suddenly you are in love with a god and there is no escape. Even if you want to escape, there is no escape. Suddenly your whole life up to that moment becomes just a progression towards this point. You may have gone to this master, to that—all that has helped you to come to me. So be grateful towards all of them; they help in their own ways. Otherwise you may not have been here. Now be grateful, but forget the past.



SUNDAY OCTOBER 17th

BHAGWAN (to Stewart): This will be your new name: Swami Jaina Deva. Jaina is one of the most important concepts in the East. It means the conqueror of one's own being. Literally it means the conqueror. And deva means divine—one who has become a god, or divine, by conquering himself. And there are only two possibilities to conquer: either you conquer others or you conquer yourself. Those who conquer others ultimately come to know that their whole effort has been in vain. They have simply lost their soul and nothing has been attained. Their hands are empty in the end. They come empty, they go empty. And their whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. They make much noise certainly, they create much trouble certainly, they make much news certainly—but the whole story is just a tale told by an idiot.

The wise man tries to conquer his own being. The wise man's kingdom is his own being. He wants to become the emperor, not of others, not of things, not of anything that is outside, but of all that belongs to his inner being.

SUNDAY OCTOBER 17th

(to Silvia) This will be your name: Ma Deva Uruvara. Deva means divine, and uruvara means fertility, creativity, possibility—a divine possibility. And that's everybody's possibility. We never claim it; our treasure remains unclaimed. We never ask for that which is already given to us—and of course we never use it. We are emperors who somehow have come to believe themselves to be beggars. So this has to be remembered by you—that each moment of life has to be fertile. Never miss a single moment without being creative.

The total result is God. God is not something that happens somewhere, some day. It happens in small bits and pieces. The total result is God. So it has to happen each and every day. In fact each moment of life has to become fertile and creative. So just remember that. Don't kill time as people are doing all over the world. Killing time means committing suicide. Killing time means killing the possibility in which you could have grown. And unless you try to grow, it is not going to happen.

Nature has brought you up to a certain point from where the growth has to be taken into your own hands. Nature has brought you to be a human being; more than that is not the capacity of nature. Up to the human being there is evolution. Beyond humanity there is revolution. Evolution means that which has been happening in spite of you; you were just riding on the wave. But there comes a moment—and humanity is that moment, that boundary line—if you don't start moving on your own you are stuck. The wave of nature has brought you to the very maximum, optimum limit. More than that is not possible. Now you have to travel, and you have to make effort; you have to be creative. And when I say creative, I don't mean just painting, poetry, sculpture—no. These are very ordinary creativities.

You create a painting or you create a poem or a song but you don't create yourself. The poet remains as unfulfilled as the non-poet and the painter remains as empty as the non-painter. The painter may have painted a beautiful picture but he has remained as ugly as anybody else. So if you love some poet's poetry don't go to see the poet; otherwise you will be frustrated. The poetry may be beautiful,

but when you go to the poet you will find an ordinary human being—even sometimes more ordinary than the ordinary ones. If you love a painting, love it and forget the painter. Never go to see the painter—otherwise you will be frustrated. You may find a crazy man or a maniac . . . because they have been creating something, certainly, but they have completely forgotten that the basic and the most primary creativity has to be concerned with one's own being.

You have to be creative about your own being. You have to give birth to your self. That's what sannyas is all about.

ANURADHA (a german sannyasin): *I am pregnant and I want to ask you if I can be a good mother and if the child can be okay.*

Mm. How old is the pregnancy?

ANURADHA: *I'm in the second month.*

You think Anand Veda (accompanying Anuradha) is not enough trouble? You need more trouble?

ANURADHA: *No, I know one is enough trouble but I wanted a baby so much; that's why I don't know. Maybe I'm not strong enough—that's why I wanted to ask you.*

Just close your eyes, and if something starts happening in your body energy, any trembling, any shaking, you simply go with it.

Anuradha sat still for a few moments, and then began to tremble and sway very very gently. Bhagwan gently called her back. . . .

You *have* a very great desire to be a mother. So be, mm? But be knowing that you are taking on a great responsibility. To become a mother is one of the greatest responsibilities in the world. So many people are on the psychiatrists' couches and so many people are in madhouses and so many are out of the madhouses. If you go deep into the neurosis of humanity you will always find the mother, because so many women want to be mothers but they don't know how to be. Once the relationship between the mother and the child goes wrong, the child's whole life goes wrong, because that is his first contact with the world, his first relationship. Everything else will be in continuity with it. And if the first step goes wrong, the whole life goes wrong.

The desire is there—I can feel it . . . a tremendous desire to be a mother. Nothing is wrong in it, but one should knowingly become a mother. You are taking one of the greatest responsibilities that a human being can take. Men are a little freer in that way because they cannot take the responsibility of becoming a mother. Women have more responsibility. So become a mother, but don't take it for granted that just by being a woman one is necessarily a mother—that is a fallacy. Motherhood is a great art; you have to learn it. So start learning about it!

A few things I would like to say to you. First, never treat the child as yours; never possess the child. It comes through you but it is not yours. God has only used you as a vehicle, a medium, but the child is not your possession. Love, but never possess the child. If the mother starts possessing the child then the life is destroyed. The child starts becoming a prisoner. You are destroying his personality and you are reducing him to a thing. Only a thing can be possessed: a house can be possessed, a car can be possessed—never a person. So this is the first lesson—get ready for it. Before the child comes you should be able to greet him as an independent being, as a person in his own right, not just your child.

And the second thing: treat the child as you would treat a grown-up person. Never treat a child like a child. Treat the child with deep respect. God has chosen you to be a host. God has entered into your being as a guest. The child is very fragile, helpless. It is very difficult to respect the child. It is very easy to humiliate the child. Humiliation comes very easy because the child is helpless and cannot do anything, cannot retaliate, cannot react.

Treat the child as a grown-up, and with great respect. Once you respect the child, you don't try to impose your ideas on him. You don't try to impose anything on the child. You simply give him the freedom—freedom to explore the world. You help him to become more and more powerful in exploring the world but you never give him directions. You give him energy, you give him protection, you give him security, all that he needs, but you help him to go farther away from you to explore the world.

And of course in freedom the wrong is also included. It is very difficult for a mother to learn that when you give freedom to a child it is not freedom only to do good. It is also necessarily the freedom to do bad, to do wrong. So make the child alert, intelligent, but never give him any commandments—nobody keeps them, and people become hypocrites. So if you really love the child, the one thing has to be remembered: never, never help him in any way, force him in any way, to become a hypocrite.

And the third thing: don't listen to the morality, don't listen to religion, don't listen to culture—listen to nature. Whatsoever is natural is good—even if sometimes it is very difficult for you, very uncomfortable for you. Because you have been not brought up according to nature. Your parents were not bringing you up with real art, love. It was just an accidental thing. Don't repeat the same mistakes. Many times you will feel very uneasy. . . .

For example a small child starts playing with his sexual organs. The natural tendency of the mother is to stop the child because she has been taught that this is wrong. Even if she feels that nothing is wrong, if somebody is there she feels a little embarrassed. Feel embarrassed!

That is your problem; that has nothing to do with the child. Feel embarrassed. Even if you lose respectability in society, lose—but never interfere with the child. Let nature take its own course. You are there to facilitate whatsoever nature is unfolding. You are not to direct nature. You are just to be there as a help.

So these three things . . . and start meditating. Before the child is born you should go as deeply as possible in meditation. When the child is within your womb, whatsoever you are doing continuously goes as a vibration to the child. If you are angry, your stomach has a tension of anger. The child immediately feels it. When you are sad, your stomach has an atmosphere of sadness. Immediately the child feels dull, depressed. The child totally depends on you. Whatsoever is your mood is the mood of the child. The child has no independence right now: your climate is his climate. So no more fighting, no more anger. That's why I say that to be a mother is a great responsibility. You will have to sacrifice much.

Now during these coming seven months you have to be very very alert. The child is more important than anything else. If somebody insults you, accept it, but don't get angry. Say, 'I am pregnant, and the child is more important than getting angry at you. This espiode will pass and after a few days I will not remember who has insulted me and what I have done. But the child is going to be there at least seventy,

eighty years in the world. It is a big project.' Even if you want, note it down in the diary. When the child is born, then you can be angry, but not right now. Just say, 'I am a pregnant mother. I cannot be angry—that is not allowed.' This is what I call sensitive understanding.

No more sadness, no more anger, no more hatred, no more fighting with Anand Veda. Both have to look to the child. When a child is there you are both secondary; the child has every preference. Because a new life is going to be born . . . and it is going to be your fruit. If from the very beginning anger, hatred, conflict, enters into the child's mind, then you are causing hell for him. He will suffer. Then it is better not to bring a child into the world. Why bring a child into suffering? The world is tremendous suffering.

In the first place bringing a child into this world is a very risky affair. But even if you want that, at least bring a child who will be totally different in this world—who will not be miserable, who will at least help the world to be a little more celebrating. He will bring a little more festivity into the world . . . a little more laughter, love, life.

So for these days, be celebrating. Dance, sing, listen to music, meditate, love. Be very soft. Don't do anything hectic, in a hurry. Don't do anything in a tension. Just go slowly. Slow down absolutely. A great guest is to come—you have to receive him. Good, be a mother! Good.

SUNDAY OCTOBER 17th

Amitabh came to darshan tonight to say farewell to Bhagwan, as he was returning to the States to make arrangements to settle in Poona permanently. He has been here for five months, working as a Rolfer, and it was through Prageet, the first ashram Rolfer, that Amitabh heard of Bhagwan.

In an interview, Amitabh described how Prageet had suddenly decided to come to Poona. . . .

AMITABH: He said that there was a woman that he'd fallen in love with and that she'd gone to India and she'd told him that she loved him so much she'd marry him, but that there was one man she loved more — and he was Bhagwan Rajneesh. Prageet had never heard of Bhagwan Rajneesh and his ego just hit the ceiling! He said, 'Who is he?', and she said, 'He's my master.' Prageet said, 'Well, I'm your master!'

He said to me, 'I'm going to show this lady who's really master!' And one of the last things he said to me was, 'If he really is a master, you know there's no one else in the world that you could trust more than myself. And if I send back to you, I'm only going to say that he is or he is not. That's all that the letter will consist of.'

The funny thing is that in the back of my mind I was really hoping that he would say he is, because ever since I was fifteen, I wanted to come to India, but I had never had the reason. I only had all the books that I had read of all the masters, but they were no longer. But everything in my life seemed destined to go to India.

And then behind that there was another part of me that was saying that I hope he's not because if he says he is a master, then for the first time in my life I have to take a really strong look at this entire empire that I've built up. And behind it all, you know, I always said that when I'm finished with this materialistic western empire that I'm creating. . . . I mean I worked for fifteen hours a day since I finished university; made a million dollars by the time I was twenty six or twenty-seven through business ventures, and I produced some of the biggest concerts, rock and roll concerts in my country — 'The Rascals', 'Tiny Tim', 'The Moody Blues'. And I walked away from all of them, you know. I always wanted to just keep going until one day I could just let it all go.

I was obsessed, because I came from a jewish family that was always obsessed with getting more and more and more. Somehow I'd been able to witness that, and I didn't have to have any of it, but I had to somehow completely live out my obsession. Then one day I'd turn my back and say that I'd successfully done it—the cycle's totally finished. And I've done groups and groups and groups.

So one day when Prageet finally told me that he was with a true master. . . . I can't give you the picture of getting this letter from Prageet—the former criminal attorney. He's got a pragmatic mind, a western, rational mind, and he wrote, 'My rational mind has been totally blown. I have nothing to say because I have no new word to write.' Usually he writes a letter of poetry and words and words and words—ten pages—and all of a sudden, he's silent!

Amitabh went on to say that Prageet and he were very close. They had perfected a technique of Rolfing together that was more like making music, and had been to gurus and teachers together in the West, seeking a master, and wondering if such a person could really exist.

Amitabh listened to Bhagwan's tapes while in the States, describing what Bhagwan said as 'the finest assimilation of all my own evolution in the days since I went to university.'

AMITABH: I was an acrobat in the university. I was very radical. I was constantly writing, and I was head of an urban organisation 'SDS'—honorary black panther—just all the way into it.

To me, Bhagwan is a revolutionary, the greatest revolutionary, and people are going to see it if they are ready. Somehow inside me is a revolutionary in the deepest sense, because we almost picked up guns—and then I took a look at it, because we're just repeating the old cycles since history began. To me, Bhagwan incorporates Ché Guevara and Sartre and Allah and Buddha and Christ. When I hear him it just brings my whole life together beautifully. You know, I was constantly part of different things but never committed my life totally to anyone—but I'm getting closer.

MANEESHA: So you see that what Bhagwan is initiating will have world-wide repercussions?

AMITABH: Yes, that's an interesting question that I've looked at already. It definitely will have world-wide repercussions. It's like a ripple. There are very unique people coming here. It's like if you touch one person here, it ripples out to five or six. But then on the other hand I have to say that there's a big part of me that's very pessimistic in terms of the world. Part of me feels that the world's going to destroy itself. I try not to stay with that part too long because when I do, it makes everything futile for me.

This came to me really strongly when I was a delegate for a convention in Chicago in '68. I burned my badge and gave it up and joined Jerry Ruben's Yippie organisation, and I just started to see things. They've got incredible power and an incredible suppression, repression, oppression—that Reich talks about so beautifully—something like the mass psychology of fascism. He just sees the depth of it, an empathy for it.

It's just incredible how backward the human being is, and just how far it can go before nature comes back and just socks us in the face. For me it's right on the brink because I come from Los Angeles, and it's there in horrible proportions.

MANEESHA: But you feel that if something's going to happen, it's got to be a change in consciousness?

AMITABH: It's got to be a consciousness revolution.

MANEESHA: And if that can happen, it can happen through Bhagwan?

AMITABH: There's no one else that I've experienced—and I've been around the world several times—who has the clarity. He's never fumbled. I

don't look for him to make mistakes because I don't think there's such a thing as a mistake, but he's so clear . . . his clarity is beautiful. His way of seeing is just totally channeled. I'd never met a person who so perfectly knows, who's there . . . so all encompassing . . . just infinite. But I don't know how many people could hear.

He does have also an incredible ability to communicate so that he comes right down to where you are to talk to you. And also at the same time, in the same sentence, if you can hear it, you can see the levels and levels and levels.

MANEESHA: And what he says sounds so simplistic!

AMITABH: That's what he's got down to—absolute simplicity.

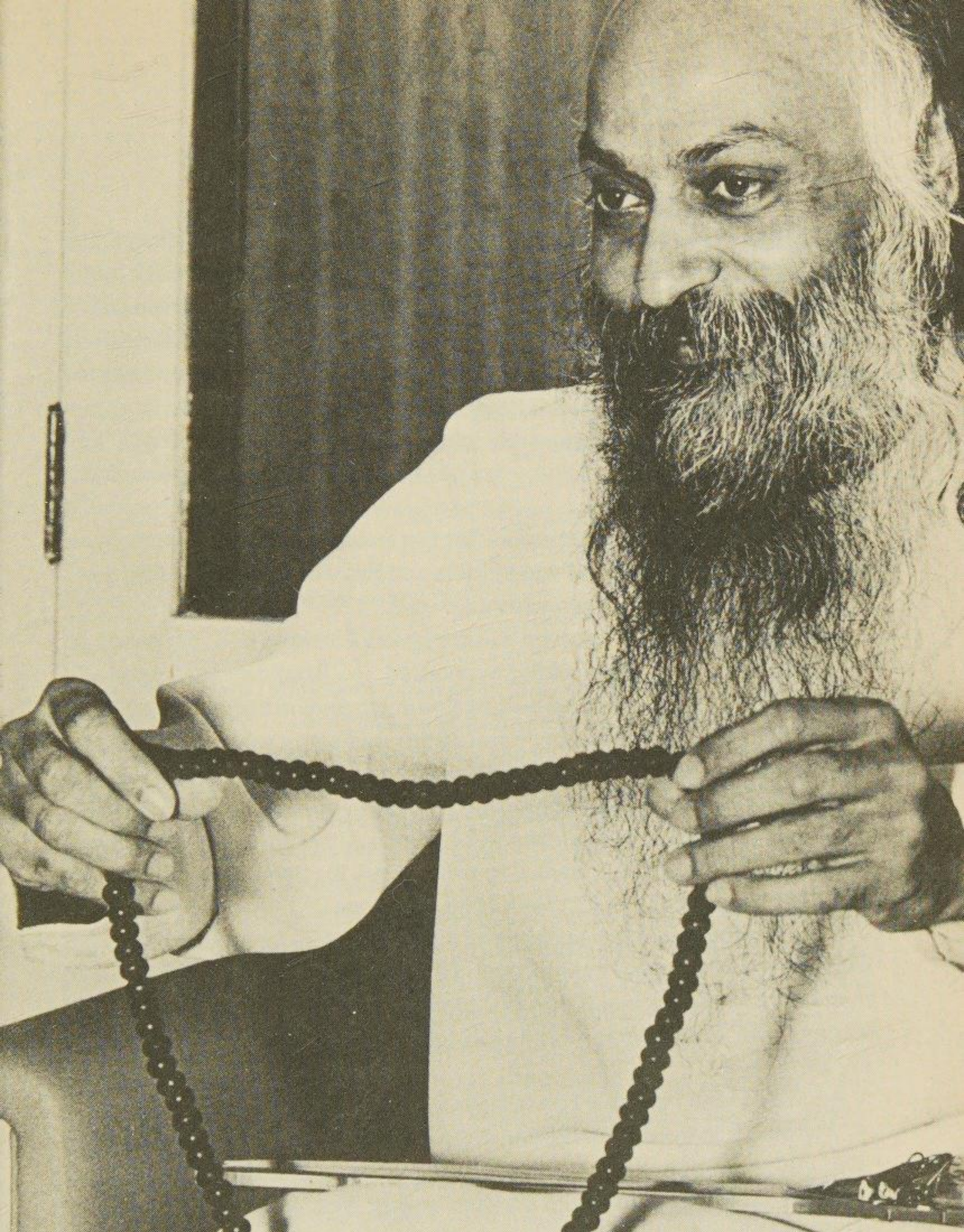
MANEESHA: What were your first feelings on actually seeing him?

AMITABH: I was just sitting there in meditation and I had my eyes closed. I was waiting for the door to open, for something to happen so that I would know that he was coming in. It was the first day . . . I was so excited because I'd seen pictures, but this is it! I've come all the way and I've finally made it to Poona after fifteen years!

My eyes were closed and then all of a sudden I heard this voice, 'The first question. . . . ' And I opened my eyes and he's there! Sitting there! He didn't come in, he was just there—and for me nothing else in the world existed. At that moment I felt a tremendous merging happen. He got me.

People say to me that he's a super therapist, a king hustler, the card shark, the greatest con man that ever lived, the mark of all marks—and to me he's all that too. People say he'll rip you off, but I've been looking for somebody to rip me off, to totally rip me off. But in the way he does it . . . he's such incredible magic. I'm trying not to resist it, because it is such a need for my ego.

MANEESHA: What about taking sannyas? Was that a dilemma for you at all?



AMITABH: Yes, it was a dilemma. The first mala I saw, I looked at the picture and said, 'What a beautiful man. I'll bet he's a really powerful, powerful man.' I mean anybody with an ego big enough to put their picture on a mala would have to be! I love people who really have a lot of courage and are just strong enough to say, 'This is who I am, and I'm not afraid.' And I never resented him . . . I got the feeling I couldn't resent him.

This person here has the power of water. It just goes around the rock. You can hit it and you can hit it, but you can never break it. Bhagwan's power is the greatest power.

When he first walked out there in that first lecture, I couldn't take my eyes off him. It was everything—I was in India and this was finally a master; that I had no doubt about. But taking sannyas! . . .

Actually Ansu (the woman who had come with Amitabh) and I had taken an oath that if one of us starts getting hypnotised . . . (laughter) No, really! We said that if one of us gets carried away we've got to remind the other, we've got to keep hold of the other person, because this stuff about wearing orange and this and that and giving up our identity and our individuality. . . . But I love it now! To see Sagar (friend) walking through LA in orange—it's crazy, it's really crazy—but inside me I wanted to be that crazy too. Inside me I've always wanted to do everything. I wanted to leave all my life behind me completely, and I was almost to the point where I was desperate.

I was looking so badly. I spent three weeks with Muktananda trying to get something instantly that I couldn't feel. Then I spent weeks with EST and with that thirteen-year-old boy (Guru Maharaji). I always learned something, I've learned from everywhere, but I hadn't said I wanted to surrender and leave my life behind.

All of a sudden I saw it—I could have new clothes and a new name.

When I got in front of Bhagwan at darshan, he looked at me and he said, 'Oh yes . . . we've been waiting.' And that was like the picture of all pictures—walking up to a guru and him saying, 'Yes, we've been waiting for you'! And he said, 'Now be totally irresponsible. I take the responsibility.' I had been so stuck and caught in being responsible and he knew exactly what to say to me—exactly!

First of all to give him all my responsibility is the hardest thing in the universe I could possibly imagine doing. I thought I had already done the most difficult

thing, but since I've been here I've found out that I haven't. Every day I find things that are more and more difficult.

There was a time when we joined a collective and were studying Reich and Norman O'Brown and we got into bi-sexuality and a commune that was out to break all sexual taboos. The great taboo in my life at that time was to be a homosexual, and so I did that and let myself be totally surrendered to that one. Then it got into group this and group that until the whole thing got bizarre and I didn't want anything to do with it. Then I got into the next thing which was going into the country and farming and farming and farming.

MANEESHA: How old are you?!

AMITABH: Then I went back into the city and built an empire, a film industry distribution empire. That's what I was doing before I came here. I had a job, a hundred thousand dollars a year—and I just said goodbye to the whole thing. I constantly found that I would create something and then walk away from it, and that's all I've ever heard Bhagwan talk about to me. I have never been reassured because I've never had anyone to guide me except my own little voice, and I've learned everything.

And it's such an incredible release to see all the time, and to listen to Bhagwan say nothing new, basically nothing new, but what he says is more important than anything I've heard—for me. I mean, he's not telling me how to live my life, but what he's done for me is to confirm that everything up to this moment has been perfect. And now I can leave everything. Everything is yesterday's news—because there's an awful lot of it that I still carry with me—'Did I do this right? Did I do that right?' Through his words, and slowly, that stuff is on its way out.

And I cried. I want you to know that I cried yesterday. I cried in Kavita's arms and I haven't cried for four years. I cried my heart out, from one end of the universe to the other.

MANEESHA: So let's go back to your sannyas-taking, and his 'I'm taking responsibility for you'. What happened then for you?

AMITABH: Oh God, that's actually the one that's been on my mind more. You know what has happened to me here—through this one woman, Kavita, and Bhagwan—is that I've been taught to be totally honest. I'm always so afraid of the effect that I might have on another person. It's pain that really scares me—you know, creating pain in another person in relationships. If I were totally honest all the time I'd see all the pain I would create. And of course I'm really aware that a lot of that has to do with my individual pain inside myself. It's one thing, one circle, but I hadn't been able to step out of it. And she's forced me. She's forced me into his influence.

I mean, he's above the whole thing. It's so clear that Bhagwan's there and all the sannyasins that I've related to, all the chessplayers . . . phew! And every variable that you can come up with in your life you're going to see somewhere. You just don't walk away and not understand the truth.

I almost ran away all this week. I actually almost caught a rickshaw to take the plane from Poona to Bombay. But I love to be in the middle of something where there's chaos and order and absolutely no cause and effect relationship in anything that goes on; there's no consistency. I love it—the Rolfing, everything. It's my dream! I dreamed of a place like this.

But being totally irresponsible is what keeps coming up. There is the fear of what that means if I took it to the ultimate.

MANEESHA: My feeling is that to surrender is the greatest responsibility one could ever undertake.

AMITABH: It's taking a great responsibility. As a matter of fact it seems like the ultimate in taking total responsibility. Not that I'm in a position of taking total responsibility for all my actions, because that needs awareness that isn't there. But at each moment I'm trying to be as aware as I can, to be totally responsible. It's the most loving thing that I can do for myself and for everybody concerned around me.

I'm really aware that as Bhagwan says there's no such thing as being independent, there's no such thing as being dependent—it's all just interdependence. And being responsible is the most loving act you can have for

humanity—whether that's just between you and me at the moment . . . but each moment; that's the loving thing. And that's also what we're trying to strive for—to come from pure love, which is pure selfishness, which is pure selflessness, but it's clean. It's clean . . . it's honest.

He left me in a little bit of a quandary when he said that he was going to take responsibility and I was to be totally irresponsible. What he did was to shatter my head, because I had been working so much to learn what total responsibility was. I was finding out what it meant to be totally responsible and what a real contract meant—not a contract in business where you have your signature, but a real contract between two human beings.

I've been exploring it. It's a moment to moment thing. But communication seems to be the greatest function of love—you know, somehow keeping that rapport going all the time so that you don't step on somebody or you don't do something irresponsible which is going to hurt you in the end, and it doesn't ask for a lot of things other than love.

Amitabh said that he had built up business empires and attachments, all of which he wanted to be free of now.

AMITABH: I want this to be the only place that exists in the world for me. I don't want to have things here and a house over there and a this somewhere else. I feel I'm ready to feel more my man, my man right here—no identities, nothing out there.

MANEESHA: What has being a sannyasin meant to you?

AMITABH: Let me think over it for just a minute. . . . It's the most outrageous thing going—and I've always been for the most outrageous. I'm sure it's the most outrageous. First I questioned a lot of the things that it meant, but now more and more it's constantly reminding me of everything that I've learned here.

SUNDAY OCTOBER 17th

It created a point in my life. I see more and more clearly that the moment I took sannyas my life started to move in another direction. It wasn't a cut, a split, but it started to move into another place, and it's created a frame for me to see the other part of my life.

Amitabh likened what Bhagwan was doing in giving sannyas to how he saw the need to change structures in society.

AMITABH: The more I get into it, the more I see that first he's taking the periphery of the building itself and changing it. He's giving it a new name, he's giving me new clothes, he's telling me that I'm a sannyasin. I was accepted by a master you know! I have all these incredible roles and situations that I can get into.

And someone has given me more courage—to say that it's alright to go crazy, to be crazy. It's not crazy in the sense that is usually meant, but it's being crazy without having to do something that I feel is insane and ending up in jail and impotent because of it. This is what I call the revolution. It has allowed me to look and not to be victimised by the rules and regulations and red lights and green lights. Before I just reacted to those things instead of seeing where they came from and seeing whether I needed to react or not. Now I can accept them but I don't have to play with them. And that's what sannyas has given me—it's given me a new game.

And Bhagwan told me very clearly, 'Remember you're the chess-player—you're not the chess board. You play the game, and keep playing even when you see that it is a game because there's always more moves to work out. You know that any time you can take the board and wrap it up, so don't get serious about it.

'But when you open the game, get serious, get emotional. Yell at the guy you're playing with, but never forget that when the table gets folded up, the game is over with and you whistle your way down the street.'

That's what he's taught me. That's what this has taught me.

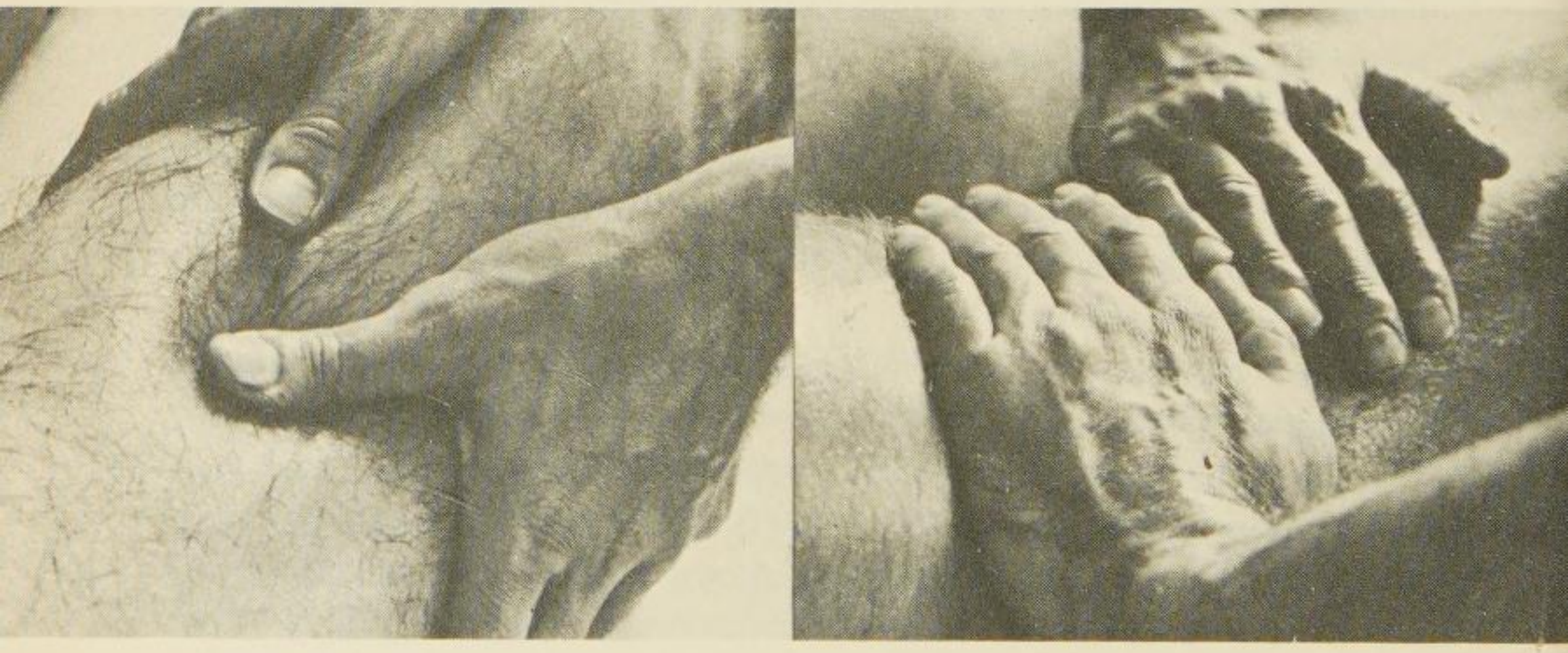
I'm really looking forward to going home, to wearing orange and wearing my mala, because I really feel clear that I'm not going back to gospel. I don't

feel that I have to teach anybody. I have a tremendous love and acceptance of where people are. And the more I accept where people are, the more I can just be and allow them to be who they are, the more they won't have to resist anything, and then we can have communication and it will be open space. And if I can create one space in one place. . . . Bhagwan was saying in fact recently in darshan that if you love somebody, don't be worried about if they love you — you just love them.

MANEESHA: So, much has changed in the way you are, who you are, the way you live, the way you perceive things?

AMITABH: I used to be a lot more tense. When I first came I wasn't even able to see how tense because the games were very thick. The games were so thick that all the groups I'd done in the West and all the groups that I'd led in the West couldn't release me from that tension, because in the West you don't have that space. There is not a collective agreement of this dimension that says, 'Okay if you want to be tense, you can be, but we know you're tense, okay?' It's as if everybody is letting everybody have so much space here.

And that's the agreement: you can go tense or you can go crazy — no bodily harm. Everybody knows that whatsoever happens, happens. People accept



death here so beautifully. I mean the ultimate—death—is a real celebration, and life is really a celebration.

That kind of space has caused things to just continuously dissolve inside me. The karmic—if I can use the word 'karmic'. . . . It's as if the karma instantly comes back to you. Just recently in the past few weeks, I've seen it just come right back to me. I've seen my defenses, the places where I hide my weaknesses, my own sorrow.

Boy, last week I was more depressed than I've ever been in my life but I lived my depression out. You don't have to perform here. You can go into it and into it and into it. It's like having a ticket home, but it's much nicer to stay. You don't *have* to do it.

And there's so much energy, plus the master, who has given you the space. And the more space you get, the scarier it is, the more it's alright—that's the catch. If somebody says it's alright to create the resistance, then it's resistance against resistance, and it's just two walls seeing each other. But here it's as if it dissolves, and the more that dissolves, the more deeper, softer emotions start to come and that gets scarey. And there's nobody there to resist you—or maybe there is. Maybe there is someone.

Sarcasm is one of my own tensions that's really big in my life. It's a special kind of sarcasm. Where I come from you have to be quick-minded and you have to say something cute. You have to make jokes, make things rhyme with things. If somebody says, 'How are you?' rather than saying 'I feel fine', 'I

don't feel so good', you have to come up with something very sly and you have to make everybody laugh. And then you walk away and everybody goes, 'Isn't he witty?' But here it didn't work.

Slowly people started mentioning it to me and it got stiffer and stiffer. Nobody said, 'Don't be sarcastic.' People just said, 'This is how it is — do you like it? How does it feel?' Then somebody suggested to me that maybe I was doing it to cover something up, perhaps I was using it to hide something. Then the suggestion was that perhaps if I didn't have that I wouldn't have any tension. And the thought of not having any tension really struck me because I constantly walk through the ashram with always a little bit of anxiety that if anybody says something to me, how fast I can come up with something, rather than just being simple; just saying, 'Hello,' and just letting the energy come out in me. Just being there with the moment. That has been such a transformation for me.

I did Hypnotherapy and it slowed me down, and I got scared because I started getting sad. I used to think that I was taking on all the pain in the world; that I had so much empathy, and I started covering that up. I'd go fast and speed. But now I've started slowing down, and I've been able to touch so much more deeply. I've been able to look people in the eyes . . . and I've learned not to have to conform. Let's say, I'm learning. I'm growing out of tension and experiencing these things. And of course what it's done for me in Rolfing. . . .

MANEESHA: What changes have you felt in Rolfing?

AMITABH: First of all, the people that you're Rolfing here in the ashram come totally — to the degree of totality that they have. I mean, they have really decided that they want to get Rolfed. It's so incredible because you know that for people to have got here, they have had to go through something. It was meant for them to be here. They're an old soul. It's an old family of long ago. They're so much more open, so much more space is created.

I've got to see the similarity, the relationship between psychic willingness and the body. I was once taught that: You are your body. That was actually what we were taught. Rather than denying the whole teaching of the person

who said that, I've just taken that and really expanded it to: You are not your body, but the place where you *think* you are your body limits you—really limits you from seeing that what you want to do is not to get your body back into form, but to be a *nobody* . . . to get to that place where it doesn't rip you off; it doesn't distract you. And that's where people are going.

People are trying here to bring that energy up, and that's what we try to do in the Rolfing. But the funny thing in the West is that while Rolfing brings the energy up, everything else is teaching you to bring the energy back down—into your sexuality, back into your grossness, back into your dust, back into all these things which accumulate, which keep you out of your own being, out of your own body. It gives you the energy, but you burn yourself up.

People here aren't into doing things that are burning them up, and so they're getting lighter and lighter and lighter. And of course my own ability of seeing is what has been so beautiful for me, because I'm simply less distracted.

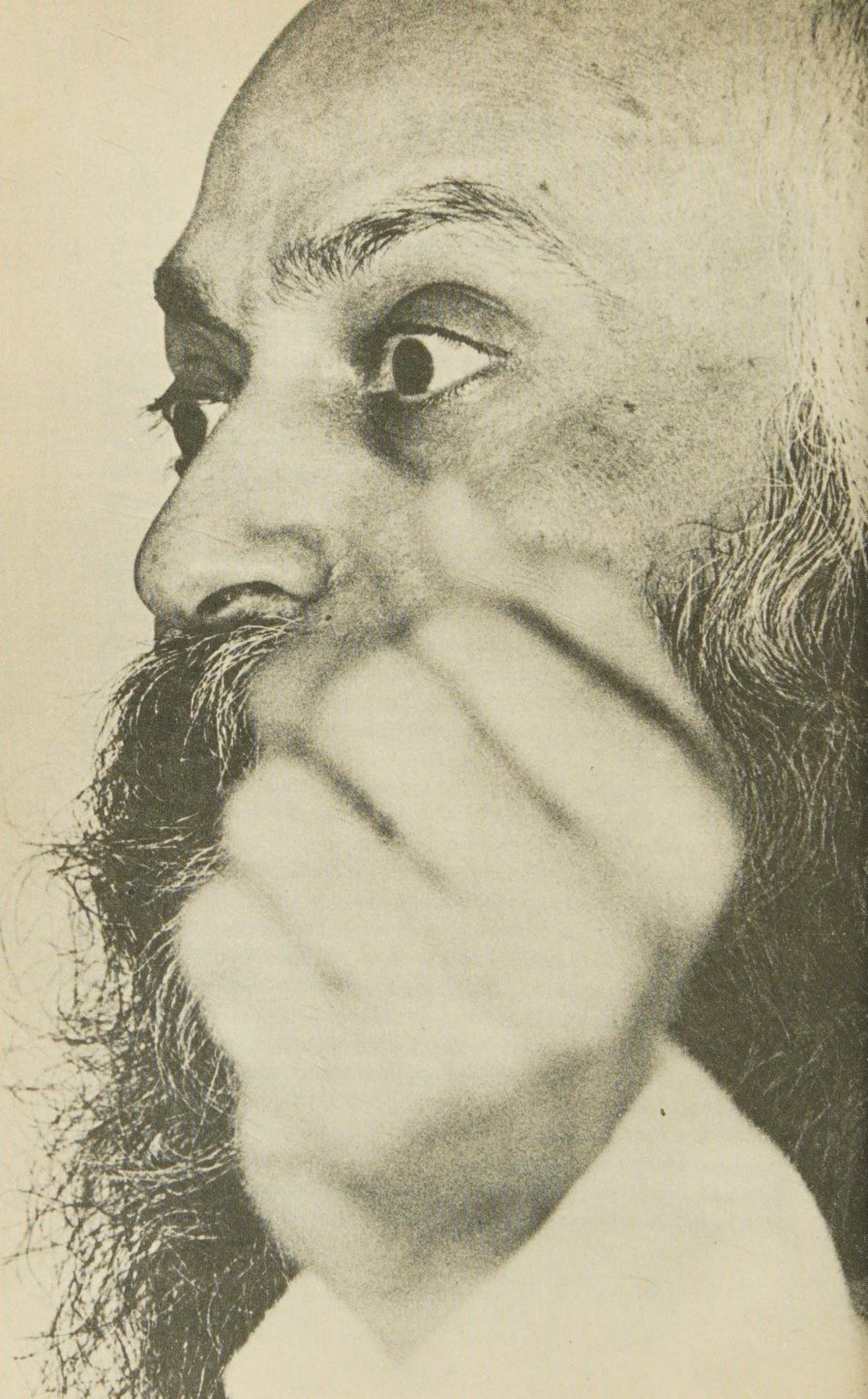
Here it's been like a totally brand new structure and I can get totally in touch with who I am. I've learned to be much more there with my attention and to look right at that person. And being where that person is, there's love, there's an aura, an energy, which is saying, 'I am here because I want to be here with you.'

So I'm here because I want to be here with you . . . because basically there's nothing else to do. And I have about a million other friends at this ashram, and everybody's here to do the same thing.

I told Bhagwan about the Rolfing at my second darshan; I told him that it's been like night and day. I mean I'm actually starting to see changes on subtle levels, maybe three or four dimensions. And he said, 'You are performing one of the finest arts, or as fine as any art that exists. You have been blessed and have been given the knowledge. Don't think that it's coming from your own source. Do it like you're making love.'

And when he said that to me, it was the first time somebody had ever said to me that what you're doing is the finest thing you could ever be doing. I have to tell you that I had no affirmation from anybody where I came from that Rolfing could be typed like a business. The Rolfing to them was just piddling away the time—and it hurt me; it hurt me a lot.

But what he said basically cleared it up for me. He knew exactly what to say to me. I don't know the reasons or why, but I just . . . I just want to thank him.



SUNDAY OCTOBER 17th

Hello, Amitabh! What about you? When you are leaving?

AMITABH: *Tomorrow morning. I came for two months and I stayed for five.*

You are going to stay forever. This is your home! You can go anywhere for a short period, that's okay!

Something to say?

AMITABH: *Much has happened. I've touched new things in my life . . . things that I've never experienced before.*

Very good. Much more is on the way!

AMITABH: *I feel brand new. I cried for the first time in years.*

(a chuckle) Good—you are blessed!

AMITABH: *I tried to run away several times from you.*

That's a good sign. Those who are in love with me, they always try! But there is no way: the more you try, the more you will be caught. One can never escape from love. It is impossible; it just does not happen. If I love you, how can you escape? I know that when there is love a fear arises—a great fear arises in the being—because you start losing your individuality, your ego, your definition. Love is a sure superkill. So one becomes apprehensive. One tries to protect oneself—and naturally. The instinct is there to protect oneself.

But when you go away, when you try to go away, you find it impossible, because now you see that even if you can have your ego, it is worthless. Dying in love is better than living without love. Dying in love is better than laughing without love. It is even better to be in hell if you are in love, than to be in heaven without love. Once you have tasted love, you become an addict. I make addicts out of you. And yet there is no remedy for it — no antidote exists.

But it is good! It simply shows a strong person — that one tries to escape. I enjoy it!

AMITABH: *I've learned a lot of courage. Normally I would just leave. That's my pattern — all my life — from one side of the world to the next. And with Kavita I've tried to run away. And I stayed.*

That's very good. Things have been happening to you!

AMITABH: *And it's got deeper — my relationship with you, my relationship with her, and consequently my relationship to everything.*

With everything it deepens. If it deepens at one point, it deepens at all points. If you can love a single person you have fallen in love with the whole universe. The one person becomes the door, becomes the opening. A real love, whenever it happens, is always a love for the all. Of course one becomes the triggering point, that's all. Then by and by it is a chain, and one after another doors open.

AMITABH: *I have a lot of fear, I have a lot of joy in going home because I go home with courage I never had before, and honesty and an awareness, but still I'm scared. I'm not afraid of these things.*

No, no. That's natural.

AMITABH: *I have two things. You know, I have a home, a physical home that I haven't had the . . . that I've wanted to sell for a long time. And I want to be free of it because I identify with it, you know. I really have a security attached to it.*

Mm. All attachments become sooner or later burdens on the soul, and it is always good to get free. Whenever you start getting attached with something too much, take it as an indication that now it is time to get out of it. Otherwise the thing will become more important than you. Use things, but never be used by anything, because if you possess things too much, for too long, they start possessing you. The possessor himself becomes the possessed.

So you simply go. It will need courage, but I have an absolute feeling that the courage is there, and you will be able to do whatsoever you want to do. The fear will be there, problems will be there—naturally—but in spite of them, whatsoever you want to do you will be able to do. I would not have said this one month before; then you were wavering very much. Now you have become centred, you have found a centre within your being. If you had asked me one month before, I would have told you to wait a little more, not to go so early. But now you can go.

It will be good if you finish everything, mm, so you can be totally here. I need you here. And while you are there, put my crazy ideas into a few people's minds. mm? Good! (chuckle) Good.

AMITABH: (gently, rising to go) *I love you!*

MONDAY OCTOBER 18th

BHAGWAN (to Helga, from Germany): This will be your name: Ma Anand Dhara. Anand means bliss and dhara means river — river of bliss. And become more and more river-like. Never allow anything to become stagnant. Never allow anything to become frozen. The moment you see that something has become frozen, do something and get out of it. . . . Because that frozen thing is nothing but a dead part which has no more any life. Life is always streaming. Life is always in being a river. So whenever you feel that something is becoming dead, stale, stagnant, no more flowing, there is no more movement, then whatsoever the risk, get out of it.

If it is love, get out of it. If it is meditation, get out of it — whatsoever it is. Remember only one thing — that life is in flowing. And if you can become a total flow, immediately God is there. In being a total flow, one becomes divine. And when I say in being a total flow, I mean nothing, not even this self — the idea of being myself — is there, because that too is a dead thing and stale. When you are simply a process, a tremendous movement, a continuous going and going, river-like

tumbling towards the sea, rushing towards the sea to dissolve, then you are alive, and you are alive at the optimum. Less than that is never blissful. And never settle for less than that. Be a river—let that be the goal.

(to Laura, a painter from France) This will be your name: Ma Prem Subhadra. Prem means love and subhadra means grace. Grace in love. And let that be your very discipline. Become more and more loving, become more and more graceful. Walk as if you are dancing; bring grace to it. Eat as if you are invited by God Himself and it is a feast. Talk to people as if you are singing to them. And then grace will arise.

Everybody is carrying within himself that fragrance, but people don't allow it. The petals have to open, the heart has to bloom, and then the grace spreads. And when grace spreads, that's what prayer is. Then you are offered to God—you have become an offering. Then your whole life becomes sacred. And only love can bring grace. Unless you love tremendously, grace is not possible.

Whenever a person is non-loving, you will immediately see some awkwardness in him, something rough, primitive, something unrefined. When love arises in the heart everything becomes refined; everything becomes subtle, graceful. Love brings grace, and grace gives you more opportunities to be loving. And they play upon each other: Love brings more grace, more grace brings more love, and it goes on to a very high crescendo. And the final crescendo is what God is.

God is not a person. It is your song come to its fulfillment. It is your being arrived home. God is a state of tremendous contentment, of tremendous fulfillment, of a tremendous at-ease. One has done whatsoever one wanted to do; one has been whatsoever one was destined to be.

(to Ravidasa returning to the States) And what you will be doing there?

RAVIDASA: *Probably I'll go back to do medicine again.*

Good. Medicine is very good. If you love it go into it deeply.

RAVIDASA: *I have some ambivalence about that.*

Mm? What is the ambivalence? Tell me.

RAVIDASA: *It's feeling like I do damage.*

Mm, mm. Why is this feeling there? And what sort of damage?

RAVIDASA: *Well, I'm not really sure. It's just kind of a hunch or something. I don't feel clear enough to do it. I feel like I need to do something simpler.*

Close your eyes. Let me feel. If something happens in your body energy, allow it.

Ravidasa began to sway, his arms slowly rising up in a gesture of receptivity, his face upturned. After a few moments he began to lower his body, coming to rest prostrate at Bhagwan's feet. . . .

Mm . . . the ambivalence is there, not because you can do any harm to anybody but because you have a very soft heart. That's why the ambivalence is there. And in fact this soft heart is needed for a medicine man. Medicine is not an ordinary profession. It is not just technology, because human beings are involved. You are not repairing mechanisms. It is not only a question of know-how; it is a deep question of love—and that's why the ambivalence is there. But it is a good indication. You should go headlong into medicine.

Only people of your type should go into medicine, because you feel you can do harm; you are afraid because something may go wrong. You are playing with human beings and their lives, and it is a complex phenomenon. Sometimes one can commit errors, and those errors can prove fatal to somebody's life. But go with deep prayer. Go with humanity, humbleness, simplicity. That's why you are feeling a little divided about whether to go into it or not. You are the right man to go into it.

People who simply go into medicine as if they are going into engineering, are not the right people to be doctors and physicians—they are the wrong people. Those who are not ambivalent are the wrong people. They don't care; they will treat human beings as mechanisms. They will operate on human beings as a motor-mechanic is doing with a car. They will not feel the spiritual presence of the patient. They will not treat the person, they will treat the symptoms. Of course they can be very certain; a technician is always certain.

But when you are involved with human beings you cannot be so certain. Hesitation is natural. One thinks twice, thrice, before doing anything, because a precious life is involved—life which we cannot produce, life which gone once is gone forever. And it is on an individual who is irreplaceable, unique, like whom has never been there, and like whom there is going to be never again. You are playing with fire! Hesitation is natural. But to decide not to go into medicine is not good.

Go into it! Go with tremendous humbleness. Have a deep reverence for the patient. And while treating him, just become a vehicle of the divine energy. Don't become a doctor. Simply become a vehicle of

the healing divine energy—just instrumental. Let there be the patient—have great reverence for the patient; don't treat him like a thing—and let there be God, and with deep prayer, allow God to flow through you and reach to the patient. The patient is ill; he cannot connect with God. He has fallen far away. He has forgotten the very language of how to heal himself. He is in a desperate state. You cannot blame him; he is in a helpless state.

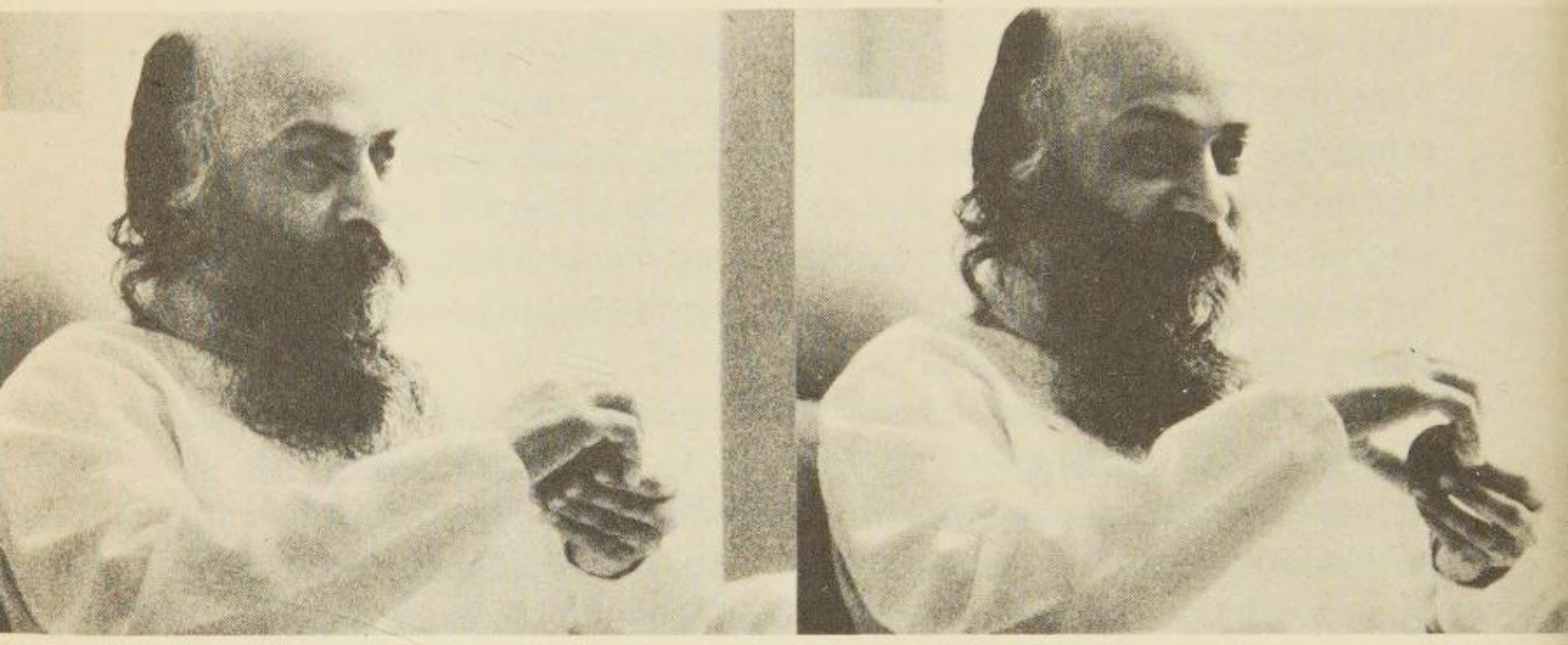
Somebody who is healthy can be of tremendous help if he becomes a vehicle. And if the healthy person is also a man who knows, it can be of more importance, because the divine energy can give you only very subtle hints. They have to be decoded by you. If you know medicine, you can decode them very easily. And then you are not doing anything to the patient—it is God who is doing. You make yourself available to God and you make all your knowledge available. It is God's healing energy in conjunction with your knowledge that helps. And it never harms; *you* can be harmful. So drop yourself: Let God be there. Go into medicine, and go on meditating.

And do you know that both the words come from the same root?—medicine and meditation. Yes, they come from the same root—because both are healing forces. Meditation is an inner healing force, and medicine is a healing force from the outside. In the ancient world the medicine man and the sage were not two different people. The physician and the master used to be the same person.

RAVIDASA: *Yes, I have a feeling for that. I think it's one of the things that disturbs me.*

What disturbs you?

RAVIDASA: *It's that, well . . . the sage. . . . What is required to be the sage?*



No, no, nothing is required to be the sage. Something just has to be dropped. Nothing has to be added to you. To become a sage is via negativa. You have to simply drop a few things, that's all, and you become the sage. You are a sage burdened with too many things, that's all. Drop the things and you are the sage. The sage is not like an achievement.

It is just as when the room is full of furniture. When the room is too full of furniture there is no room in it. Room means space, and if you have collected all sorts of junk there and all sorts of furniture so that it is impossible even to move—it is impossible to live in it because there is no room in it—you have destroyed the room by too many things. If I say a new room is needed to live in and you ask how to create a room, I say there is no need: the room is already there. You simply discard a little junk, throw a little junk, renounce a few things, and the room will become available.

That is exactly the way of being a sage—via negativa. You negate a few things—and the most important is the ego. If you negate the ego, you are a sage. So there is nothing to be added to you. It is not that you plus something will be the sage. You minus something—the ego—and the sage happens. And with the ego many things go automatically: the anger, the violence, the aggressiveness, the possessiveness. They all disappear with the ego. They are shadows of the

ego. Then you are just an emptiness. That emptiness in itself is a great physician, a great healing energy. Just by your touch, just by your presence, the patient can be healed. And if you know medicine also, you can be of great help.

My suggestion is that you go into medicine. In spite of the ambivalence, you will never repent—go. If you don't go you will repent for your whole life and you will always, again and again, start missing it. Find out ways of learning more and more about medicine. Good, Ravidasa.

(to Heather, a nurse from Australia) Have you been meditating before? What type of meditation were you doing?

HEATHER: *Bhakti.*

Bhakti? Very good. Let me feel your energy. Close your eyes, and raise both your hands, and go into bhakti.

HEATHER (a little awkwardly): *I'm not very good at it.*

Just close your eyes—I will help. And if something starts happening in your body, you allow it.

Heather, somewhat self-consciously, closed her eyes and sat motionless for a moment or two. Her arms began to move up in the air hesitantly, and then came to rest at her side. She opened her eyes, a little smile hovering on her lips. . . .

A few groups will be very helpful. Energy is there but you are holding it, and you have never allowed it to have its course. You have been, rather, a sort of controller, a disciplinarian. You have been trying to remain in control—and that control is very very dangerous. All control has to be lost. One has to become possessed by the divine; it is *really* a possession. If you go very cleverly you will never reach. It is only for mad people who can rush into it, not caring at all about what is going to happen. It is for gamblers!

It is going to happen. Just be here, do a few groups. And what about sannyas? That will be very helpful.

HEATHER: *I can't take it.*

What is the difficulty?

HEATHER: *I have other teachers.*

That doesn't make any difference. You can have as many teachers as you want. That doesn't make any difference. Who is your teacher?

HEATHER: *The Divine Mother.*

You can have as many teachers as you want. Learn from everywhere, and don't cling. One should remain always open to learn. And if one becomes closed and one feels that one has a teacher. . . . If you really have a teacher, why have you come to me? It is not helping you at all—otherwise why should you come?

HEATHER: *To learn some tantric Yoga.*

MONDAY OCTOBER 18th

If your teacher is enough then there is no need to come to me. And if your teacher is not enough, then be prepared to move beyond your teacher!

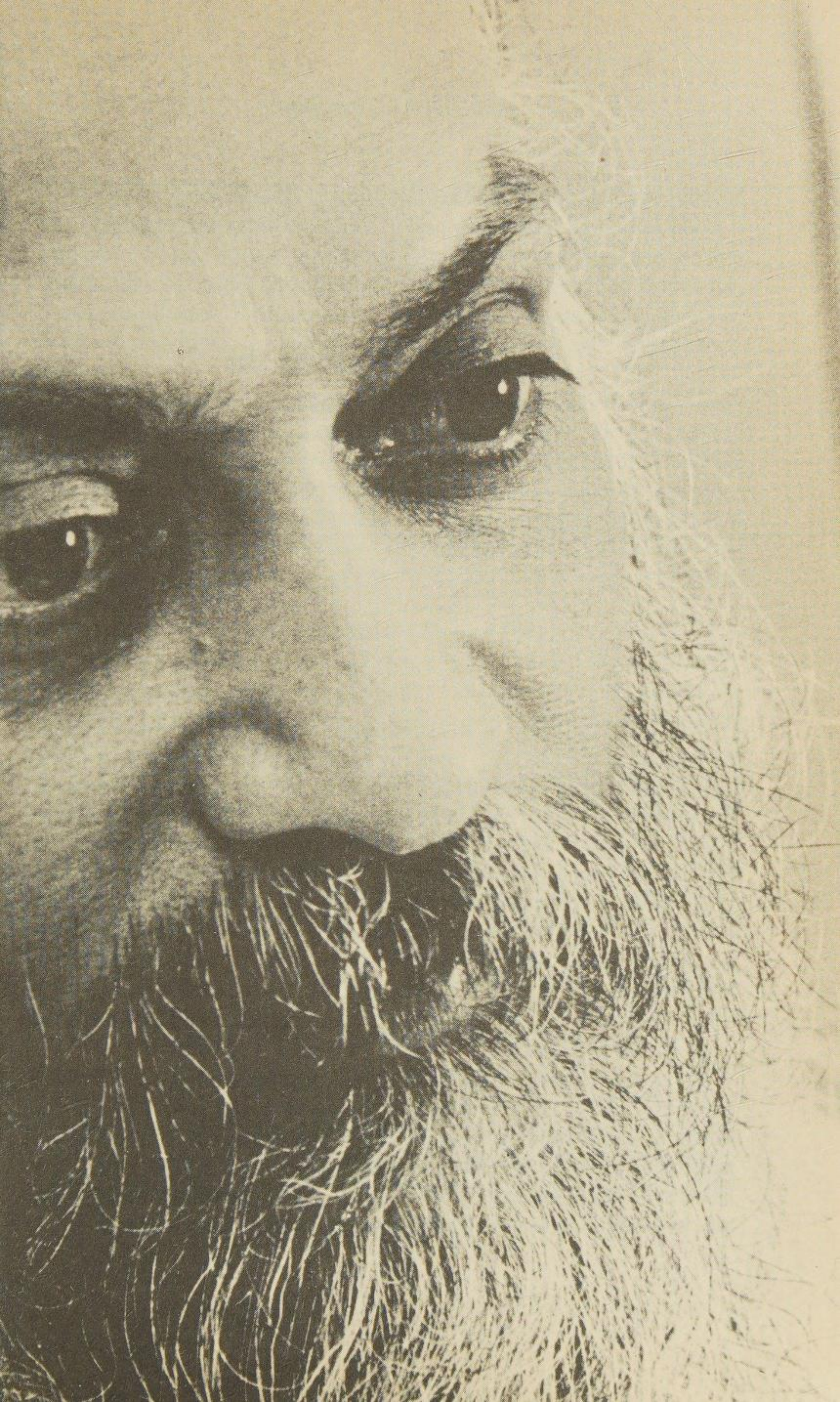
This is how the mind goes on playing tricks. You go to a doctor and you say, 'I cannot take your medicine because I already have a doctor.' Then why in the first place did you bother to come? You follow me? Because if you already have a teacher and you are completely satisfied, I am not going to disturb you. Why should I disturb you? You are going perfectly well. Go with my blessings. I should not interfere at all.

But if you feel that your teacher has not fulfilled you —and I have an absolute guarantee that it has not been fulfilling, otherwise why should you be here? You should not be here! And if it has not been a fulfillment, one should be able to go beyond and one should learn more.

Learning is possible only when you are related to me, otherwise not. You can be here, you can meditate, but you will remain an outsider. And if you are not ready to move into a deeper, intimate relationship with me, then it is impossible for me to give you something of that which I can give to you. So decide about it. You can be here; you can listen to me. You can meditate, you can do few groups, but you will not be related to me.

And nothing has happened to you —that's why you are here. Maybe your teacher helped this much —that you could come to me. That's enough! Be grateful to the teacher. Always be respectful to the teacher, but if it is not helping and the revolution is not happening, one has to find somebody else. If it has not happened in one temple, then one has to go into another temple, because the real thing is not the temple; the real thing is the happening.

Do a few groups and join the music group here. After the camp, you join the music group —continue the meditations, and book for hypnotherapy. Think about sannyas, mm? and whenever you have gathered courage, come back!



TUESDAY OCTOBER 19th

BHAGWAN (to Peter, a New Zealander): This will be your name: Swami Anand Subhan. Anand means bliss and subhan means well-aware —awareness of bliss. That you have to develop. Ordinarily we are more aware of misery. We are more aware of pain, more aware if something goes wrong, more aware of illness, disease, less aware of health, well-being. That creates much trouble, because if you are too much aware of pain you help pain to be there, you feed it. Awareness is food, and if you are too much aware of pain your whole vision of life is upside down. You think life is not worthwhile . . . oceans of misery, and only here and there an island of bliss. So it doesn't make much sense whether it is there or not. It is so rare that it can be counted out; it need not be counted in.

It is as if somebody goes to a rosebush and counts the thorns —and there are many. Then one starts disbelieving the rose. How is the flower possible amidst so many thorns? The flower seems to be an impossibility, an improbability. It cannot happen the way things are. And if you start disbelieving the flower, the flower disappears from your vision, because only that which is believed appears in your vision.

TUESDAY OCTOBER 19th

Once you trust something, you are available to it. Once you distrust you become unavailable, closed. Then your mind does not allow it into your being. Even if you see it, you don't see it. And even if it is there, it looks unreal. The thorns become too real and the flower becomes too unreal. Then you start expecting thorns because you know that they are there . . . and when you expect, you invite. This is a vicious circle.

I am giving you this name for a shift. Wherever you are, always look for the flower. Even in great disease there is health. Only a healthy person can be ill, remember. A dead person cannot be ill—nobody has ever heard of that. Only an alive person can be ill. And remember that life must be more than disease. Once disease is more than life, you die. But still we don't look at health. A small thing—a headache—and you forget all the blessings of life. A headache is enough to create a disbelief in you about God.

Simone Weil has said somewhere that for thirty-five years she suffered from a migraine, and those were the years that she became more and more anti-religious, more and more atheistic. But she never came to feel any association between migraine and God; nobody would be able to make any association. Then the migraine disappeared, and, with the migraine, all her atheism also. Then suddenly she became aware. A trust started arising in her being, and she became one of the most significant religious people of this age. She became very very intuitive, and very intimate with reality. And only later on she could feel some association. The headache was so much—how can you believe in God with a headache? A small thing is a headache, but it can destroy much, because we pay too much attention to it.

Because of too much attention, it becomes magnified, multiplied. It looks so big, out of all proportion. So when you are having a headache, remember how many parts you have in the body which are not in any pain. Just count the blessings, and suddenly you will see that the headache is very minute, that it does not matter really. And once you can feel that it doesn't matter much, it doesn't—and it starts disappearing from your vision. Because you start paying attention to something else it is no more fed by your energy. This is one of the keys of religious life.

GOD IS NOT FOR SALE

Somebody has been a friend to you for many years, and he insults you one day and all the friendship is gone. You never count all the blessings that came through him. Just one remark . . . maybe he made it never meaning it. Maybe he made it in a certain state of irritation, anger. Maybe he was not aware of what he was saying—and there are dark moments for every being—but you simply forget the whole relationship, the whole love, the friendship, the beautiful moments. Just a small remark! Maybe it is not even a remark—a look, a gesture, and all simply disappears. And that becomes the most important thing. This is the way to be unreligious.

Always count the blessings—and they are infinite. Become more and more aware of the days and less and less concerned with the nights, and one day you will see that days and nights are not antagonistic to each other—they are complementary; pain and pleasure are part of one whole. And when you can see that pain is also an intrinsic part of pleasure, then you have no grudge, no complaint. And that's what I call prayer.

When a consciousness is there without any grudge, without any complaint, then a gratitude arises. Then whether you believe in God or not is not of any importance. That very gratitude—that life is good, that you are happy that you are, that you are happy that an opportunity was given to you, that you are happy that the moon is and the stars are and flowers are, and rivers and mountains and people, that you are simply happy, that you are blessed and you can bless others—is prayer.

This is the meaning of your name—anand subhan. So from this moment let there be a great shift of awareness. Start counting flowers!

Walter, a medical student from Germany, said he was experiencing difficulty in getting into the meditations.

Bhagwan said this was a problem of the modern mind—to become involved in anything. We are spectator-oriented, and we have become like voyeurs.

TUESDAY OCTOBER 19th

Then everything is just there outside—nothing touches you. This is very dangerous. That means that life will pass by and you will remain untouched by it. You will live and yet you will not live: you will simply *think* you lived. There will be no difference between whether you really lived or you dreamed about it. There will be no difference between whether you really lived or you read about it in a novel or saw it in a movie.

One has to get out of this frozen state of being a spectator. Start moving, because that will bring life to you. Life is only for those who are committed, involved. So start doing small things. In the beginning it will be difficult just because of the old habit. But nothing is a problem. Create a new discipline. When people are dancing here, dance; don't watch. When they are singing, sing; don't watch. Go swimming, go for a long walk or run, but get involved in something. Be active! When you are active, energy flows, your frozenness disappears, your blocks melt—you start vibrating. That is the difference between a corpse and an alive man; a corpse cannot do anything.

So do! And the only way is to start doing it—there is no other way to learn. That idea that you have to learn how to do, may be again a postponement, may be again a trick of the same mind. The mind says, 'First I have to learn—then I can do.' But I'm telling you that you can start right now. Maybe your dance will not be very perfect, but there is no need. Your singing may not be of a great singer, but there is no need. Go swimming—your strokes may not be perfect, but there is no need. And the river doesn't bother whether your strokes are perfect or not. Start moving into life.

And it is just a question of courage. Certainly when you get into things, you get into troubles also. It is very easy to sit before the TV and see people loving each other; nothing is at stake. You can turn it off any moment. But if you fall in love with a woman you cannot turn it off so easily. There will be anxiety and turmoil and conflict and struggle, but that is beautiful—that is what life is! It will create many troubles but it will bring many pleasures also. There will be many ups and many downs. Those downs are worthwhile because they are what life is all about.

Even if you can have a few moments of love with a woman and days of conflict and fighting and nagging, it is worth it; then too, it is worth it. One has to pay for everything. So just start getting into it. Tomorrow morning, start dancing, do the meditation, and just try!

In the beginning you will feel a little hesitant, apprehensive. Again and again the old habit will take possession of you. Force yourself a little into it! And do a few groups.

WALTER: *But this is not so much my problem—to be active. I do many things, I'm always moving in action, but I take nothing seriously and that seems more the problem than finding things to do.*

No, as I see it, that is the problem. You may be acting too much, and that may again be a way to escape from real action. You can be occupied in many things; that may be again a trick to avoid real situations in life. A person can do many things, because one has to do, otherwise what to do for twenty-four hours? I am not talking about that. I am talking about involvement. I am talking about commitment. And remember, seriousness is not needed—sincerity is enough. When you become serious, there is sincerity plus sadness. Sincerity is enough. And when I use the word sincerity, I mean that if you are authentically interested in something, then only go into it, otherwise there is no need.

If you are not interested in anything authentically then wait. No need to go into anything. But I have never found a person who is not authentically interested in something or other. It is impossible. You will immediately drop dead if you are not interested in something or other. If you are interested in love move into love. If you are interested in meditation move into meditation. If you are interested in prayer move into prayer. . . . Whatsoever it is, but go into it.

And by being sincere is meant that you go totally into it; that you don't hold anything. You simply allow your total being to go into it. You take the risk and you don't move cunningly, cleverly, calculat-

ingly. You go like a fool—that's what I mean. Whatsoever the consequence, without any consideration for the consequence, if you love the thing, you go into it. If it brings suffering, one suffers. If it brings death, one dies. But one tries to live through one's authentic passions, desires.

The first thing in life is to find out what your authentic passion is, what you would really like to be, so that you can feel fulfilled, so that you can feel that you have arrived, so that life can be felt as a blessing and not as a curse. Many people avoid being sincere and take things what you call non-seriously, just so that nothing gets too much. They always keep the door open to escape so that if some problem arises and they are moving into deeper waters they can always escape. They always keep an emergency escape available. A really sincere person has no emergency escapes. In fact there is no way back. You can only go ahead.

You may be doing many things, but as I see it that is more in order to avoid the real situations of life than to do.

Try with sannyas! Take a risk and become a sannyasin—or would you like to think about it first?

WALTER: *I'd prefer to think about it.*

That preference is not good! Rather, try. Close your eyes—and if something happens in the body, allow it.

Walter hesitates for just a fraction of a second, grins, and closes his eyes. . . .

Good! This will be your name: Swami Deva Ashawa. Deva means divine and ashawa means wine. That's what I would like you to be—a divine drunkard. And the possibility is there (laughter), so don't

get scared! You are ready for many things, you just have to take courage. Your energy is very innocent and pure, but you have been avoiding. Now this becomes your first commitment, involvement.

Now your bogie is hitched with my bogie (laughter). It is a sort of hitch-hiking, mm? And change to orange!

GANGOTRI (a sannyasin from the Californian centre): *Geetam* (the centre) *has a question. They say that there's only one thing that's separating them from enlightenment. They want to know the difference between spontaneity and irresponsibility.*

Mm, mm. . . . It is a significant question, and it has to be understood. My whole emphasis is on spontaneity, but there is every possibility that people will misunderstand it. It is very difficult to understand a truth. It is very easy to misunderstand it. When I say, 'Be spontaneous,' only the words reach you, and you supply the meaning to it.

People have been brought up in a very repressed structure. Their freedom has been crippled. They have never been allowed any freedom. In fact everybody has been conditioned to be a slave. It may not be said, but it is so. Morality, politics, society, culture, civilisation—they are all different ways of creating a slave out of a human being. The freedom is denied—and they all say that it is for your own good.

Spontaneity is not allowed; individuality is not allowed. To be natural almost seems to be a sin. One has to be social—and the social is more valued than the natural. Nobody is allowed to live the moment; everybody is forced to live in the future. The present has to be sacrificed always for the future—and that future never comes.

When I say to be spontaneous, I mean be in the present. Never sacrifice the present for the future, because there is no future—only the present is. When I say to be spontaneous, I mean to be natural. Don't

be bothered too much about what the society says. Listen to your own instincts, to your own intuition. Listen to your own body, your own mind, your own being.

Your master is within you. Take your guidance from there. And wherever it leads is good. Wherever it leads, there God is to be found.

Naturally these are dangerous statements, because you can take them on their surface value. You can start feeling that now there is no need to be responsible. But in fact if you understand me, I am saying that this is what responsibility is. You have been taught a very wrong concept about responsibility — as if responsibility is a duty to be fulfilled, an obligation. When I use the word responsibility, I mean the capacity to respond — and that is possible only if you are spontaneous. If you are available to the moment, only then can you be responsible.

The responsibility is not towards God. The responsibility is not towards the society. The responsibility is not towards the state. The responsibility is towards existence itself. I am teaching a greater responsibility. The lower responsibilities will take care of themselves. If the higher is fulfilled, the lower will be fulfilled automatically, but not vice versa. You can fulfill the lower; the higher will not be fulfilled by the lower.

So when I say to be spontaneous, I mean to be aware of your innermost core. Be aware that you are part of such a great existence, such a beautiful cosmos. Be aware that you are a part, and you have to function in tune with the cosmos, that's all. If you are functioning in tune with the cosmos, you will never be against society. You will never be against anything. You will be only against those things which create slavery in you, that's all. And about that too you will not become a political revolutionary; you will not start fighting against them. You will simply avoid them; they are not worthwhile. This is the difference between a revolutionary and a rebel.

I value the rebel more than the revolutionary. The revolutionary is the political person. He is more concerned in changing the structure of the society. The rebel simply says 'I am here only for a few days, I will not be here forever so who bothers about the structure? I am here to live my life as truly as possible, as freely as possible. So I will live my life

and I will not allow anybody to interfere in my life, and I will not interfere in anybody's life.' A rebel is an individualist. A revolutionary is again trying to control the society, and whenever a revolutionary succeeds, again another orthodoxy succeeds. Whenever a revolutionary comes into power he is no more a revolutionary. The rebel can never come into power because the rebel never seeks power.

To be rebellious is to be against power. To be revolutionary is to be against those who are in power and to make all the efforts so that one can be in power. A rebellious person is one who says that power is not life. Life can go by without being worried about the power and the power structure. Let stupid people fight for power. The rebel lives his life, but living is very responsible.

So tell them, write to them, that when I say to be spontaneous, I mean be responsible to the cosmos. I make your responsibility greater, not lesser. Man-made laws are just man-made laws. When you start falling in tune with the cosmos you are fulfilling a greater responsibility—and that responsibility is neither against you nor anybody else. It is for everybody's welfare, but that is not the goal of it. The welfare is just a natural outcome, a consequence, a by-product.

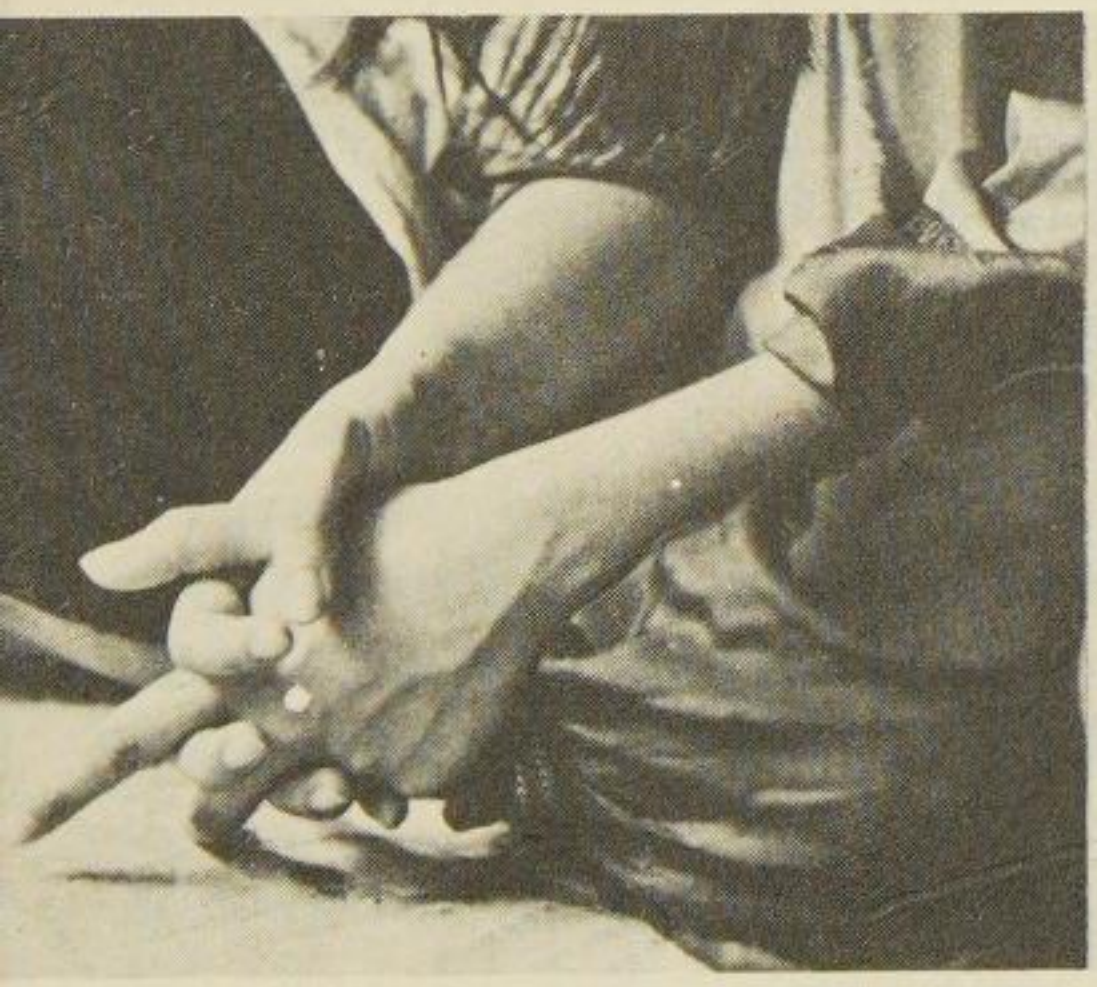
So tell them to meditate. Tell them to listen to their hearts; tell them to feel life more and more in all its forms, and to be responsible. Respond with your totality.

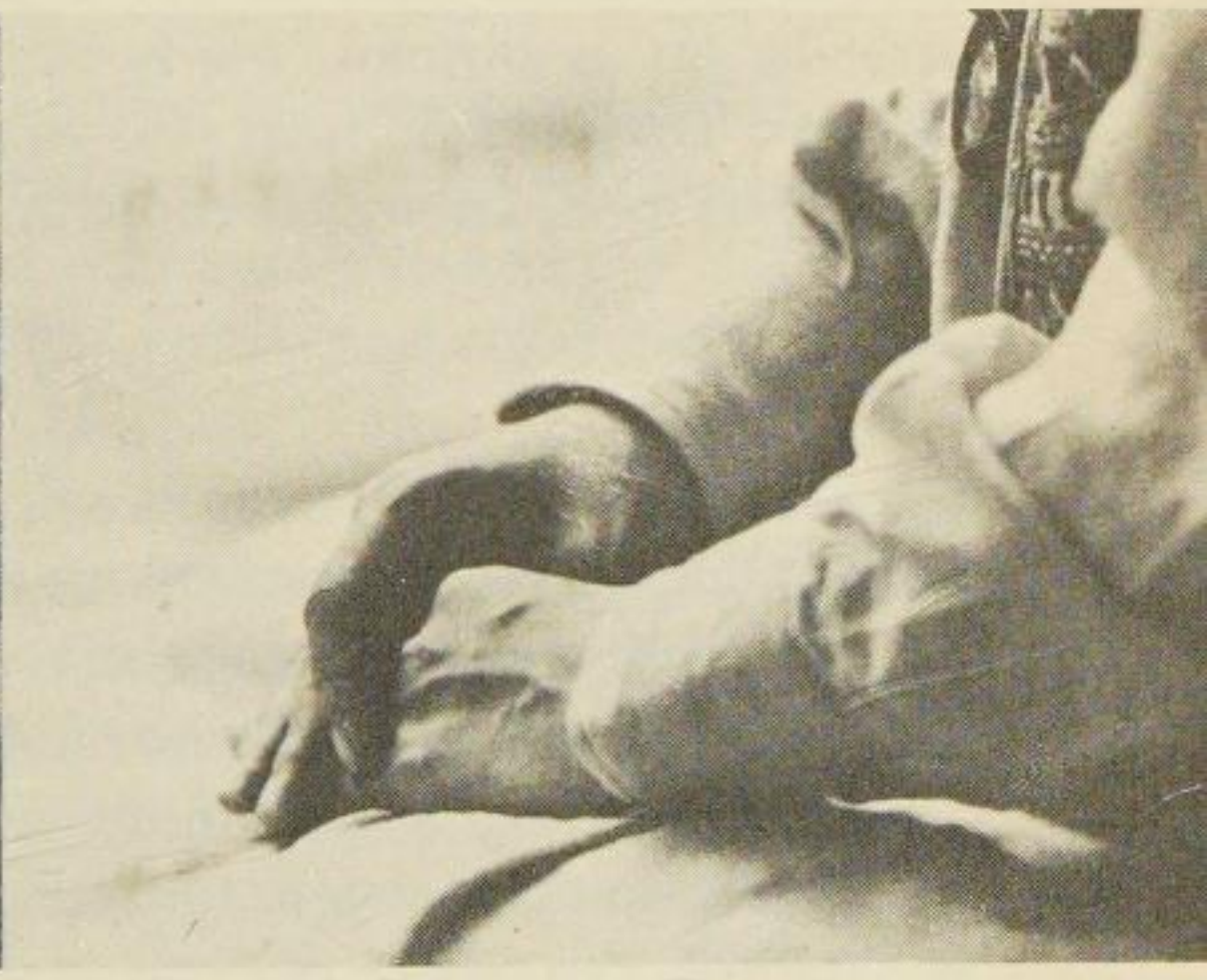
It is, in fact, one life. We are not separate: we are members of each other. We overlap each other. If I hurt you, I hurt myself. If I make you happy, I create happiness for myself. When you are blissful, I am also blissful. When you are in misery, it is impossible for me not to be affected by that misery.

There is a story about Buddha, that when he reached the doors of heaven the doors were opened and the gatekeeper welcomed him and said, 'Come in!' Buddha said, 'I am not coming in, because there are so many people who are still struggling in misery, in ignorance. Unless they have all passed through this gate, how can I pass? I am part of that whole.' The story is beautiful.

We are all together . . . we are in one boat. And when I say 'we', I not only include man, I include animals, I include trees, I include insects, I include rocks, rivers, stars. I include everything. When I say we, I mean the whole. So be responsible towards everything, every living being—even to things that you don't think are living: even to chairs, shoes, houses. It is not a question of for whom you have to be responsible—you have simply to be responsible.

But this responsibility has to be out of your awareness, not out of the dictation of some politician or some priest. Not from Moses, not from Manu, not from Mahavir, not from Mohammed—it has to be your own response. And this is the criterion: if the person is becoming more





and more spontaneous, he will become more and more responsible. If responsibility disappears and the person says, 'I am spontaneous, that's why I cannot fulfill any responsibility,' he is deceiving himself. He is just following himself—and not fooling anybody else but himself. Responsibility is the criterion to judge whether the person is really spontaneous.

A spontaneous person will always be responsible. He will act out of freedom but he will never act out of irresponsibility. He will be tremendously careful because he will see the value of life. He will have a reverence for life in whatsoever form it exists. And because this is not an outward discipline one has to continuously balance oneself. If you start falling to one extreme immediately balance yourself.

These are the two extremes: either a person becomes a slave, loses his freedom, and then fulfills all his responsibilities, or—if you free him—he becomes irresponsible, starts indulging in all sorts of crimes against life, against himself, against the cosmos. Just in the middle, where freedom is absolute and responsibility is also absolute, where freedom and responsibility don't mean two different things, but are one—that is the point at which to remain balanced. And it is not that once balanced you are balanced forever. You will have to balance every single moment of your life.

I am not giving you any dead codes. I am simply giving you a few indications about how to live a dynamic life. Many times you will err—to err is human. Many times you will fall into pitfalls—it's natural. They will all help you to become more and more attuned, more and more balanced, more and more integrated.

SHRADDHA: *In the meditations ever since the last darshan—about a month ago—I've felt really bad about myself, worthless. I feel sick in my stomach all the time. It's not physical but I just feel sick of everything or something.*

Listening to you in the lecture sometimes I feel so sick of your words. I'm so sick of hearing those things!

Then don't hear! There is no need. If you feel sick of my words, forget about them. I'm not here to make you sick. Anything that makes you sick, drop it!

SHRADDHA (a little huskily): *But there's nothing that actually makes me sick. It's a thing that happened one day during the meditation. Nothing else is wrong.*

It has nothing to do with anything in particular—that I understand. But a moment comes in meditation when the whole life that you have lived up to now simply appears meaningless. All that you have been simply seems to be nauseating. All that you have been doing seems to be irrelevant, and as Soren Kierkegaard has said, 'a sickness unto death arises'. One simply feels fed up with life, fed up with everything. There is nothing wrong in it; it is a good indication.

If you can live with it for a few days, if you can be with it, it will disappear. And when it disappears you will have a totally new feeling of your being. A fresh being will arise out of it. But if you try to escape from it and you try to get occupied somewhere and forget about it, you will fall back into the old pattern again. It will disappear but it will come again. So the only way is to be with it.

And my words are not creating sickness. My words are making you more and more aware that the life that you have lived and are living is just futile. It is doomed to fail. So the more you listen to me, the more angry you will feel, because I am creating more and more that sickness unto death.

Now there are two ways. One is that you can fall back into the old pattern: stop listening to me, stop meditating and get involved in other things. You will forget about it and you will be back to your old self—if you think that it is worthwhile, that old self. If it is not, my suggestion is that you live with this sickness. Simply live with it with no condemnation, with no attitude about it. It has simply happened so you have to live with it. What to do? It is there.

So befriend it. Just be friendly with it. It is your companion for a few days. Hold its hand and move together. Be sick. Feel sick. Let it be there. It has nothing to do with the body, it is absolutely psychological—but it comes. It comes only in rare moments when you are very close to home. It comes when something can really happen. You can stop in it if you start fighting with it.

Jean-Paul Sartre has written a book, 'Nausea'. He himself got stuck there; he got stuck in this situation. He made a whole philosophy about it. Now nausea is his philosophy—that life is meaningless. It seems to be the ultimate truth to him—that man is doomed. That is the only truth about man. Not that man is sick but that man is sickness. Man himself is sickness—that is his conclusion. He got stuck there. He was courageous enough not to escape to his death from there but he could not find a way to go beyond it so he got stuck in it.

So either you can fall back to the old self—which is meaningless and will never be satisfying; once you have known that life is meaningless it can never have any meaning again, not the old meaning certainly—or you can get stuck in it. If you fight with it you will get stuck in it. If you condemn it, if you are in conflict with it, you will get stuck in it—that's how Sartre got stuck in his nausea.

Don't fight with it; don't fall back on your old self. Befriend it. That is one of the oldest experiences in the East. For the West it is very new; for the East it is as old as man. Seekers have always come to a point where this life becomes meaningless and they have to befriend this sickness; they have to absorb this sickness. And once it is absorbed they come out of it very healthy. The very sickness becomes a healing force. One is surrounded by a benediction. But this has to be befriended, so befriend it. Don't have any anti-attitude. If this is so, let it be so. Accept it. Welcome it in fact. Go with it and live with it. You follow?

When you are sitting alone and you feel sick, accept it. This is part of it. The old house is crumbling, collapsing, and the new house is not yet on the horizon. You cannot see anything of it because you are the old house, so you will crumble and disappear, and in your disappearance arises something which is completely discontinuous with your past. That is the new being, the spiritual being. Then one can live again.

Befriend it, and after one month tell me. Mm? Good.

in the
magic garden
waiting
for bhagwan
to appear
fragments of sun rays
herald the coming
as the fine greenery stands
gently erect
perfect
at ease
bird sounds float
out of trees
soft mist
almost imperceptible
breeze
feeling of love
anticipation
fills the fresh air
as out of the door
hands pressed together
in answer to the prayer
the beloved
self
is there

amit prem

TUESDAY OCTOBER 19th

. . . . as He makes His way to the chair on the dais, I gaze up at Him, trying not to expect a glance or a smile. When His glance falls on another, I tremble at the sudden sense of vulnerability and try not to mind that He has not looked at me. If He happens to look my way, I die with my unworthiness.

As He sits I catch a glimpse of a slim brown leg and ankle, and His feet — strong, powerful, like the roots of some vast tree, and yet as delicate, as graceful, as the feet of a dancer.

My eyes travel up to His face as He sits, eyes closed, hands folded under His chin, while the sutra is read. Gently, reverently, I caress Him with my eyes — the soft, tender skin, the delicate arch of His eyebrows, a stray tendril of hair curling itself fondly around an ear, and that place on His cheek that inexplicably makes me want to weep.

Overcome at the audacity of my intimate scrutiny, I lower my eyes and let the rush of energy that streams to my head obliterate me. . . .

It is difficult to convey the sense of excitement, of anticipation, that one experiences each morning, awaiting Bhagwan's presence for the daily discourse. Though, to the casual observor, it may appear that as regularly as clockwork Bhagwan appears, goes through the same gestures, says the same things, there is no sense of the routine, of repetition, in anything that Bhagwan does.

Each time one sees Him, it is as if for the first time.

Again your heart leaps at the extravagance of His beauty, the simplicity of His movements. Each time there is the thrill of becoming acquainted with His every change of expression, His every mannerism. In His face one discerns subtle changes, too nebulous to describe . . . a face that 'age cannot wither nor custom stale'.

One feels overwhelmed with the sense of gratitude for being the receiver of the gift of Bhagwan's presence. That one who is still of the mind — has known, experienced and become bored with so many things in life — can still comprehend Bhagwan afresh each time, seems like an incredible benediction. It would seem that the mind is simply too tiny to know this experience — no matter how many times it is graced by it.

It seems that the more one experiences Bhagwan, the more unsatiated one feels. He is the ultimate drug! . . .

GOD IS NOT FOR SALE

'The more you drink me, the more thirsty you will become. . . . I am here to make you more hungry, so that one day you are just thirst, just hunger, pure hunger.

In that moment you explode and disappear, and God is found.'

As in darshan, the verbal communication that happens in the daily discourse seems to be just an excuse to be in satsang—to be in Bhagwan's presence.

While on the surface it would appear that the same words are being said again and again, in fact they cannot be because they flow from a source as fluxlike as a river course, and also, as one changes with each day, so one's hearing becomes attuned to different shades of meaning that were lost to one on the previous day. Suddenly a phrase becomes illuminated in the light of one's own existential knowing, so the whole gestalt of the discourse is transformed.

Invariably, magically, Bhagwan seems to be able to touch upon some subject that seems most pertinent for one at that particular time. It seems He speaks individually to an audience of hundreds. One has a sense of His feeling those before Him . . . not speaking to a sea of faces, but responding to you and to me and to the person in the back row.

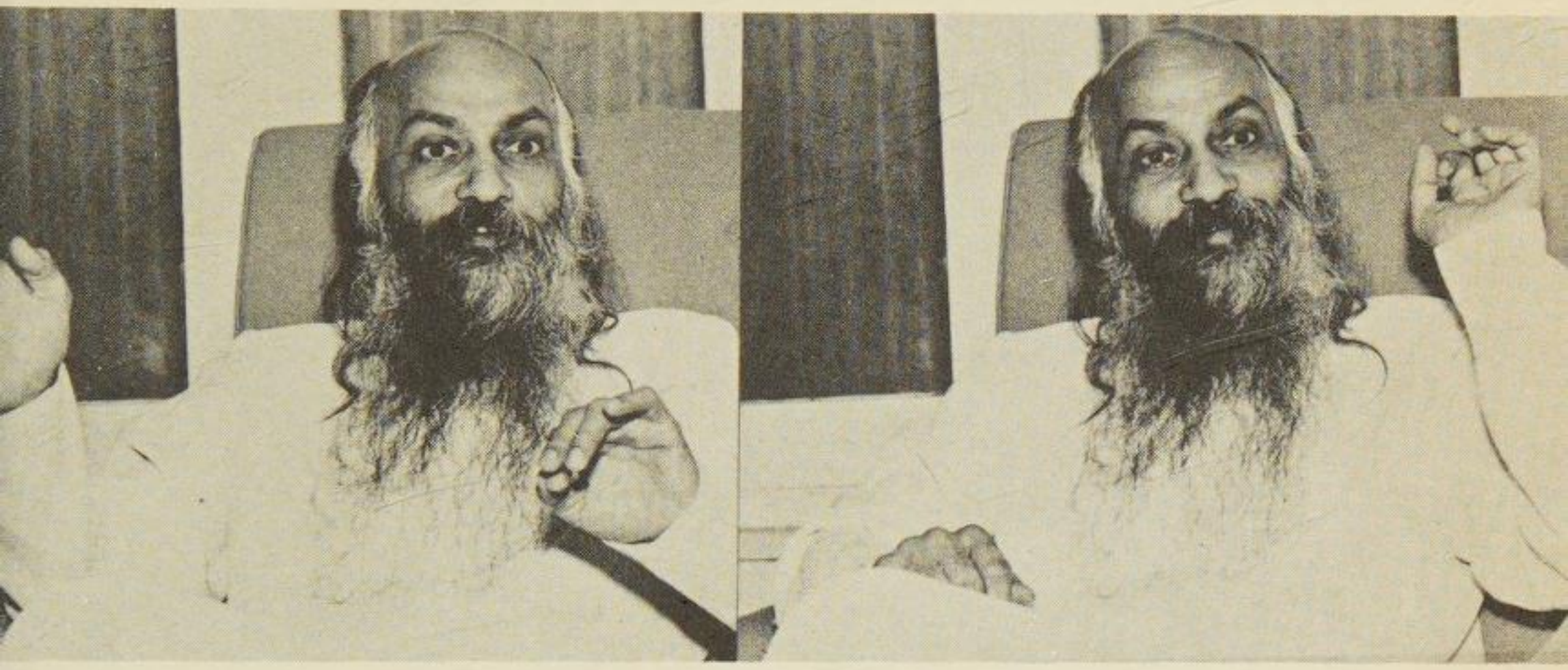
While we are still in need of words to feel connected, the discourse provides a means to engage and occupy the mind. Unlike the heart, the mind is finite. Finally, saturated, it has to drop.

The analogy that so often comes to mind, to heart, when sitting in satsang, is the experience of resting under a tree or sitting with a flower, for in their presence, while nothing is said, much is communicated.

If you have sat near a rose, meditated with her, you will know that something of her serenity surrounds you, something of her fragrance fills you, so that your own inner rose begins to flower. You are a little less you . . . a little more rose-like.

. . . . Sinking into His sound, bathed in a delicious kind of stupor or half-sleep, I feel a stream of energy move upwards, erasing the front of my torso

TUESDAY OCTOBER 19th

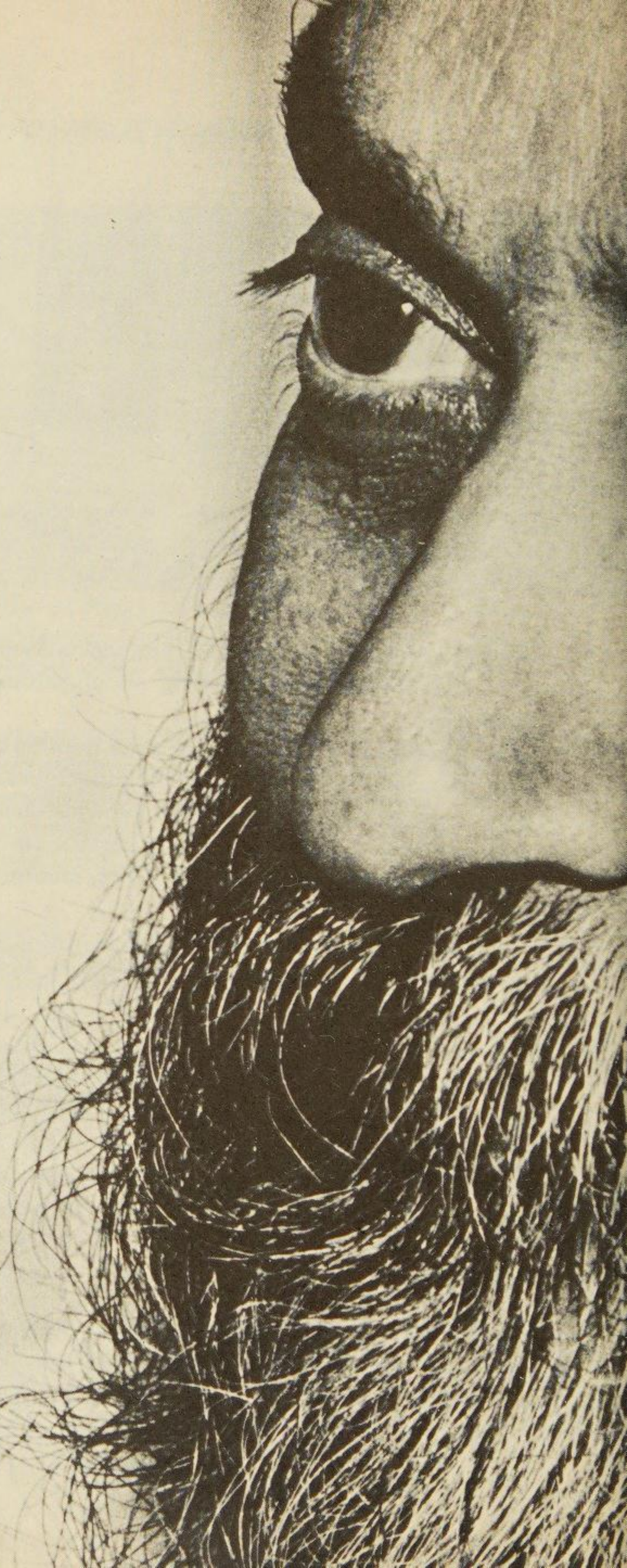


and my face like some huge paintbrush, wiping away my sense of personality. Sometimes I feel like a pencil etching—bounded only by a thin line and just a blank within.

His voice seems to arise from within me, from my belly, like a vapour cloud. I am pregnant with Him. Then, as the vapour rises, filling every pore of my body, I am permeated through and through—limbs and fingers, ears and eyes and nose . . . saturated, drunk—until I am just a throbbing, a pulsation . . . am like a cave or a valley, empty save for the reverberations of His call.

His presence surrounds me now and I am encased in Him. I am both the impregnated and the impregnation. He is in me, I in Him. . . .

'What more can I wish for me
than to be blown away with such melody.'



WEDNESDAY OCTOBER 20th

Dhruva, recently arrived back from the States, was at darshan tonight. Bhagwan suggested he begin to plan a new group, commencing with just a vague idea of what he wanted. . . .

BHAGWAN: . . . . There is no need to have a very fixed notion about it; just a hypothetical idea . . . just the direction, the line—like a vision—and then start working. It will start getting more and more solid and clear and defined. After two, three groups it will have arrived. Then you also will be surprised—because there are two different ways of working. . . .

One is always to plan everything beforehand. Another is just to have a vague notion and to move into the act and let the activity itself determine the course. Both are totally different. The first is very efficient, but dead. The second is not so efficient, but very alive. And whenever there is a choice between efficiency and life, always choose life, because a machine can be efficient, so efficiency is not a very great value.

In fact the machine is more efficient than man. Scientists go on thinking that they are going to make man too, but as I see it they can never make man because they cannot make such an inefficient machine—that's impossible! That's the beauty of man.

So if you plan everything from the beginning you don't allow the group to grow as an organic phenomenon. You have a fixed notion—you follow your notion. You don't give freedom—you impose the structure. I'm not saying that there should be no structure, because then you start moving in all directions. Then you are spread too thin.

It is as if a river is lost in a desert. A direction is needed—but just a direction, and very flexible like a river, not like the track of a railway line . . . every freedom for the river to move. Even if the river is going to the east, sometimes it starts going to the west. Again it takes a turn and starts moving towards the east. It takes a thousand turns; it has no fixed plan. It has no absolute blueprint with it. It simply goes on groping—and then it is beautiful.

So just have a vague hypothesis, mm? like a dream. Move with that dream-like hypothesis and be ready to drop anything that doesn't fit with the dynamic process. And if something new arises, remain open. Don't say no because this is not in your plan, in your chart; never say no. Then within two, three groups you will see that things have settled. And this settlement is organic; it is not mechanical. Then too when everything is settled always remain open. Otherwise for the participants the group is always new because they are new, but for the leader, by and by it becomes old. So the participants are benefited but not the leader. By and by he starts repeating; then it is no more help to him. I would like the leader also to be benefited as much as the participant.

So use every experience of the past group just like a jumping board. It has not to be repeated. If it repeats itself, that's another thing. Then too you will be surprised that it is repeating itself; that will be a new experience. *You* are not repeating it, but the consciousness of the group is moving in such a way that it is being repeated. Then even that

repetition is very beautiful and unique because you will be surprised by it. You are not doing anything to force it into the past, into the past experience. Maybe the past experience was very paying — still you are not forcing it.

Man's responsibility is not towards the past. Man's responsibility is towards the future. This should always be remembered — that we are responsible for the future . . . for the moment that is just dawning on the horizon, that is just coming into being . . . for the child that is yet to be born, for the generation that has to come.

All the old societies were past-oriented. They were very respectful about the heroes of the past and past glories and history and this and that. The new humanity is not going to be so respectful towards the past. I am not saying to be disrespectful. I am saying that respect should flow towards the future because that's how nature moves. Nature is always in favour of the future. God goes on killing old people and goes on giving birth to new babies. It is very uneconomical because an old person is very efficient — a seventy, eighty-year-old has learned so much, and now suddenly he is gone. There comes to replace him a small baby with no experience, with no past — only with a future.

That's the definition of a child and an old man. The old man has a past and has no future, and the child has only a future and no past. If you can always remain responsible towards the future, you remain a

WEDNESDAY OCTOBER 20th

child, as fresh as dew. Even at the moment of dying — you may be one hundred years old — but if your responsibility is towards the future you are young. Even in death you are young. You don't bother about life. When death is coming, you pay your respects to death.

So be faithful to the sun that is yet to rise and always remain available to new possibilities, to new doors. There are an infinity of doors and infinite are the possibilities. If you don't become too closed with your past, life never repeats itself. Even when you feel that it is repeating, it is not. It may be similar but it is never a repetition. Something new is always happening because God is in favour of the new, in favour of the baby, in favour of the vulnerable, the fragile; not in favour of the strong and the hard and the rock-like. He goes on destroying all hard-earned, experienced people, and goes on replacing them with absolutely inexperienced ignorant babies. His trust is with them because they bring the future into the world, because they bring the new into the world.

So in a group experience the leader has always to remain open. Move from the past experience but never be confined to it. Use all past experience but use it as a jumping board. That's what I would like to introduce into all the groups by and by. They should not become a dead dogma; they should be more flowing. And even the leader should not be in such a situation that he can predict. When the leader can also be surprised the group is going perfectly beautifully.

And I am not interested much in the result. I am more interested in the process. I am not a businessman. A businessman is interested in the result. I am interested in the process. If nothing results, nothing results; that is not relevant. If the process was enjoyed, it is enough—more than enough. If the people enjoyed the group while it was going on. . . . There may not be any visible outcome from it; they may not be able to pinpoint what they have gained out of it, but if they can say that they have enjoyed it tremendously—they don't know what has resulted from it, but while it lasted it was a beautiful experience. . . . If they can say that, the group has been a success.

That has to be learned about the whole of life. And for that, these groups are just training grounds. By and by you stop thinking about results and you start living in the moment, in the process.

The result-oriented mind is a stupid mind. It goes on sacrificing the present for the future. Sacrificing!—and the sacrifice is absolutely non-creative. It goes on postponing. This is not respect for the future—it is just a way to avoid the present. The result-oriented man always puts his hopes in the tomorrow. He simply hopes—he never lives. He *thinks* he will live. Tomorrow he is going to live, or the day after tomorrow, or in old age; or after this life, in heaven, he will live some day.

And while he is thinking and dreaming and hoping, life is slipping by. He is not living it—he is indifferent to life itself. He lives in a sort of apathy . . . uninterested. His interest is in the future. His interest is in the goal, not in the journey, so he moves amidst beautiful scenes but he lives in apathy. He cannot see the trees, he cannot see the birds. His whole mind is fixed somewhere beyond the hills. When he has arrived there he is going to relax and live and see the beauty of nature—and the beauty of nature is all around him! Right this moment a breeze is passing and touching him—but he is apathetic. A flower is calling—he has sent his message with the fragrance—but the man is dead to it. A bird is inviting, but he has not heard it. His whole mind is focused somewhere in the tomorrow.

Be respectful towards the future but never try to live in the future—live in the present. In fact that's what I mean by being respectful towards the future.

And love the process so deeply that if there is no goal it doesn't matter.

For example, you are listening to me, I am talking to you. If nothing happens out of it, that is not the point. But I loved it while I talked to you. While I talked, only you existed for me in this whole world and everything else disappeared. While I talked to you I *really* talked to you. It was as if that were the very goal of my life. And if you listen to me also with that passion and intensity, then who bothers whether anything happens out of it or not? Not that it is not going to happen. If you have been so passionately in the moment something is bound to happen out of it because in that passion, seeds are sown in the heart. They will sprout one day or other, but that is not relevant in any way. One has not to think about it.

In Japan the zen people have a very beautiful saying. Somebody asked a zen master, 'What is the definition of a sage?'

The master said, 'A sage is one who hopes that the rains will come after the summer and that winter will follow the rains.'

The man was puzzled, because this is how it happens, so what is the point of saying it? He said, 'Are you in your senses? What are you saying? — "A sage is a person who hopes that summer will be followed by rains and rains will be followed by winter"?'

The master said, 'I am talking in my senses. Yes, that's exactly what I mean.'

And the man said, 'That's how it happens!'

The master laughed and he said, 'The sage is one who always hopes only for that which already happens. He never hopes against it. He simply hopes that two and two will be four, so of course, all his hopes are fulfilled. How can you frustrate a sage? — because he only hopes for that to which life is already moving.'

So just have a vague idea and start. Good, Dhruva.

In speaking to Somesh, recently arrived from London, Bhagwan suggested he join the ashram's music group. . . .

Music is very unwinding—and that's all that is needed. The mind needs an unwinding. We go on so feverishly in life that the mind gets no opportunity to unwind itself.

Just the other day I was reading about a man who was very much worried. His friend asked him, 'You look so worried—what is the matter?'

The man said, 'You don't know how worried I am! If something wrong happens today I will not have time to worry about it for at least one month!'

Things go on accumulating and the mind is never allowed any time to relax. The only time that it relaxes is in dreaming. Dreaming is nothing but an unwinding process. It tries hard to unwind the tensions that you accumulate in the day, but it is not enough.

The old idea was that if a man were not allowed to sleep for a few days he would go crazy. Now scientists have discovered that sleep is not the real thing. The real thing is dreaming. If a person is not allowed to dream for three weeks he will go crazy. You can disturb a person's sleep and he will not be affected. If you disturb his dreams he will be very much affected because in dream the mind is trying to cathart itself; throwing rubbish out, unburdening itself. I call dreaming an unwinding process. And dreams stop only when somebody has become enlightened, never before it, because then there is nothing to unwind. One simply lives so relaxedly that no tension accumulates. Then there is no dreaming, no fantasy.

But music is very helpful. And this is my experience—if you have nightmares and you start learning to play on some instrument or you start dancing, your nightmares immediately disappear and you start having sweeter dreams, because music unwinds very very deeply. And if one can be lost in music one will have less and less dreams and deeper and deeper sleep.

So we have a continuously on-going group for those who want to unwind themselves in music and dance. From tomorrow start doing that, mm? Good, Somesh!

What about you?

DEVA BHARATAM: *About a month ago you gave me a meditation for raising the energy from my sex centre to my third eye point* (see 'The Great Nothing' Wednesday Sept. 22). *I've been doing that meditation, and now what I'm experiencing is a lot of pulsating energy at my third eye point . . . particularly in your presence and in and in meditation. I'm here to ask if I should keep doing this meditation or do something else with it.*

Bhagwan asked Bharatam to close his eyes and indicated a sannyasin to stand behind him and pour her energy into Bharatam.

Having observed him for several moments, Bhagwan called Bharatam back.

The method has done its work; there is no need to continue it. The energy is flowing. You have to forget about it now.

This has to be understood—that energy works in two ways. First, you have to be actively working on it—pulling it up, forcing it to move—because the passage has not been used so it has many blocks. Once the energy has started moving, the second step is to become completely forgetful about it.

It is just as when you eat: once you have swallowed it, you forget about it. If you continue to remember, 'Now where is my food?—in the stomach, in the intestines? What is happening there? Are juices coming or not? Is it being absorbed or not? Am I digesting it rightly or not?' . . . If you become too concerned about the stomach, the stomach will get disturbed. You can try it; you will feel such a heavy stomach as you have never felt. And you are not doing anything—you are just being too worried about it. The stomach needs to be left alone, so once the food is swallowed, you forget about it.

WEDNESDAY OCTOBER 20th

Now the energy has reached to the point where you can forget about it. You have swallowed it. Just as food goes down the throat, energy comes up the throat. Once it has passed the throat centre you need not be worried about it. If you become worried your third eye centre will start aching. That aching is not coming because of the energy but because you have become too conscious of the movement of the energy; that's natural. Now you have to forget about it. The energy is moving on its own and it will go on working.

The music group will be good for you too. Whenever you feel like singing, you can sing. If you feel like playing on some musical instrument, you can play. Do you like any instrument?

BHARATAM: *I prefer singing.*

That's very good. Then singing is the best. Just sitting silently, sing. For nobody—just an offering to God. But sing as prayerfully as possible. And there is no need to be in a hurry because you are not performing. You can go at ease, at your own pace. You can go very slow and you can enjoy every nuance of the sound. Start singing and forget about the energy.

When you are completely absorbed in singing and you have forgotten the body, the energy, the mind and everything, then the energy will work beautifully. Now the passage is open, energy is flowing. If you remain concerned about it you will be the barrier and then the energy will start feeling sore; it can create a wound. If you become too concerned about the stomach you will start getting ulcers.

So it is good that you worked; and you did well. Now completely forget about it. Sing, dance. Lose yourself in anything that you love or like, mm? Good!

THURSDAY OCTOBER 21st

BHAGWAN (to George, the engineer from America who had come to darshan a week ago): This will be your name: Swami Anand Shunyam. Anand means bliss and shunyam means emptiness, nothingness, nobodyness. And that's what bliss is. When you are empty, only then are you full—never before it. When you are not, only then you are—never before it. Your very absence is the door to the presence of God. One has to annihilate oneself utterly; nothing less can help. One has to disappear. And once you start moving inwards, you start disappearing, because whatsoever you are is only the surface, the circumference. Once you start moving towards the centre, the circumference goes on disappearing. Then the whole universe is your circumference. Either the whole is your circumference or there is no circumference.

This is the meaning of the word shunyam. Literally it means the zero. The concept of zero was discovered in India. Even the mathematical zero is an indian concept, and the whole of mathematics has evolved out of the concept of zero. Without the concept of zero, mathematics cannot exist. And all the basic digits—one, two, three, four, five, six, seven, eight, nine—are also indian. Even the terms are

sanskrit terms. But everything, the whole of mathematics, can spread if there is zero. If there is no zero you are stuck at nine; then you cannot move ahead.

With ten you start repeating again—one with zero. Zero itself is the basic source. Mathematics starts in zero and ends in zero. Zero is the beginning and zero is the end, and just in between is the whole play.

Shunyam means zero, so start living as if you are not—and immediately you will feel a tremendous relief because the burden, the tension, the anxiety of being, simply becomes irrelevant. We are tense because we are trying to be: to be somebody, to be somewhere, to do something. We are carrying a whole load of anxieties but the basic anxiety is how to be. To be or not to be—that is the question. And if you decide to be you will always remain empty. If you decide not to be, suddenly you are empty, but that emptiness has a fullness of its own. It is profound presence . . . you can call it God's presence.

But emptiness is not empty and nothing is not just nothing. We call it empty because there is nothing that you can conceive of right now. All that you can conceive of will be annihilated, eliminated. All that you have been and that you know will not be there—hence we call it emptiness. Something so totally new is going to be there that it is incomprehensible right now. In fact it can never be reduced to any understanding whatsoever. It is always the transcendental. It is always the beyond.

So start living in such a way . . . very relaxed. Carry no tension. The world is already going on without you. When you were not here it was going perfectly well. You will not be here one day and everything will continue so why be worried? These few moments that you have got to be here, enjoy. And nothing depends on you. Once you understand that nothing depends on you there is no point in being anxious. Suddenly there are no roots for anxiety. You have cut it from the very root.

So one thing—start living as a nobody. That's what sannyas is all about.

And the second thing: start living moment to moment—because the ego can only project into the future or into the past. The present moment is always ego-less. It has never known the ego. The ego has

never been able to corrupt it—it is incorruptible. So just remain true to the moment, whatsoever it is. Just be in it, neither carrying the memories of the past, nor plans for the future . . . as if this moment is all—and it is. This moment is all. This moment is eternity. Once you start living moment to moment you will feel the zero arising in you. With great energy the zero will start possessing you.

And the third thing that I would like to say to you—because this is your day of rebirth. . . . The third thing: enjoy, celebrate, because that is the only way to know the truth.

There have been many mystics who have said that when you attain to truth you will be blissful. I say to you that if you are blissful, only then can you attain to truth. So don't wait for when you attain to truth to be blissful. There is no need to wait, because that is again moving into the future and moving into desire and motivation. I say to you: start being blissful and truth will take care of itself. Whenever it wants to come, it can. Or when it wants to delay, it can. Who bothers?

Joyousness should be the only prayer and celebration is the only sanctity. If a man is happy, I call him a saint, and I don't believe in any other virtue. A miserable person is a sinner. Again all the old religions say that if you sin you will be miserable. I say to you that if you are miserable, you are a sinner. Drop the misery and the sin disappears.

To be miserable in this beautiful world is to be in sin. To be misera-

ble in such a great celebration that goes on and on from beginningless time to beginningless end, from no beginning to no end, is just to be separate. To be separate is to be in sin. Participate! Participate in the celebration that is going on in the stars, in the rivers, mountains, flowers, animals, man, woman. Become part of this orchestra, and you will become virtuous.

I count happiness as the only virtue. I am a hedonist, and I call misery the only sin.

So these three things. . . . And soon the shunyam will take possession of you!

Anupam, an english sannyasin, said that she had been able to do only one day of the meditation camp as she had become ill . . .

ANUPAM: *I know a little of what I want, but I'm not sure which way to move now.*

Tell me what you want.

ANUPAM (with a little laugh): *Love.*

Mm, mm. . . . This is a very complicated question. Everybody wants love and only a few people get love—and those people are the ones who are not worried about getting it; they give it. The only person who gets love is the one who gives it, and the people who are always wanting love are the people who are very miserly, who never give love. And if you don't give love, it will not be coming to you. It comes only when you give.

So the desire that people should love you is a wrong desire. It is a very frustrating desire: it will make your whole life miserable. The more mature a person is, the more he thinks about how should he love people. That is his problem: how he should become more loving. Naturally to a loving person, love comes—it is a response, it is a natural response. It is an echo . . . it has to come. And without your making an effort to love people, it is not going to come. When it doesn't come you become more and more obsessed with it—that nobody loves you. You are just sitting there waiting for somebody to love you. But why should somebody love you? Just because you desire it?

They are also the same type of people. They are also sitting there and waiting for somebody. They are waiting for Anupam to come and love, and Anupam is waiting for them to come and love. People are just sitting in their own places and nobody is moving. And for women especially it becomes even more of a problem because for centuries they have waited; they have never taken any initiative. They have missed much, because much of the beauty of love is in the initiating—when you make an endeavour, when you approach a person, when you make yourself available, when you shower somebody with your love with no idea of return, because who knows whether the other will return it or not? It is a gamble. It is a groping in the dark. One can never be certain. But one trusts life and one gives love.

And when you love, love comes—there is no other way. Once you are obsessed too much with the idea that you should be loved, that you need love, you are holding a wrong concept. You can go on sitting with that concept—nobody is going to come to you, because once people become suspicious that you are waiting for love, they become afraid. They will avoid you; they won't come on your path. They will say goodbye from far away. At the most they will say hello and escape because they become intuitively aware that somebody is there ready to exploit them. Your desire to be loved appears to the other person as an exploitation. The other becomes afraid because he sees that you are going to use him as a means. He starts feeling that he is going to become a victim.

So people who are asking that they should be loved are never loved. At the most people can show sympathy to you, and sympathy is very ugly. Who wants sympathy? Sympathy is for those who have failed completely in love. Those who have no hope now—only they settle with sympathy; at least something is good. But I don't see that there is any need for you to settle for sympathy.

My suggestion is that you change your desire. Rather than your needing love, start thinking in terms of wanting to love—and see the difference. Immediately there will be a radical change. Just change these words, focus on this new idea—'I want to love people'—then who is preventing you? You can go on loving as many people as you want. In fact so many people are hungry for love; everybody is hungry for love. Have you seen people who are not? Rarely. Otherwise everybody is hungry, everybody has an appetite for love, and nobody feels that enough has happened to him.

So change your desire, otherwise you will be in misery. And right now it is just the beginning of your life. If you were old enough and far gone, I would not have suggested. . . . I would have sympathised with you. I would have said, 'I love you, Anupam. I am deeply in love with you.' I would have said that if you were old and far gone. But I will not sympathise, because the fire is still there. You can light it . . . it can become a great flame! But you are asking a wrong question.

ANUPAM: *Maybe I put it the wrong way. I didn't mean that.*

No! Even if you had put it another way you would have meant this—because I have been watching you. It is not a question of how you put it. I never bother about how you put it. In fact I never bother about what your question is. I go on saying what I know is the question.

I have been watching you from the very beginning, and I was going to tell you some day or other. Today is the right time—you have got

the question (Anupam looks tearful). Everybody thinks that way, Anupam, and that's the misery of life. If you think in terms of needing love, that means that you are saying that you are needed; you are in deep need of being needed. You already accept that you are worthy and people have to love you—and if they are not loving, they are responsible. Why are they not loving such a beautiful girl, such a worthy person?

It is not a question of your worth—everybody is worthy—but the approach is wrong. For a few days try to look from the other side at what I am saying. Start loving people—take the risk. Start sharing with people. Find people, and don't be bothered much about whether they are worthy or not, because that will be your deep-rooted idea: 'How can I love unless there is some absolutely perfect person?' But perfect persons never happen; they don't exist. So you will have to love imperfect people. And if you love an imperfect person, even in your imperfect love relationship, perfection starts arising. You make a person perfect by loving him. Nobody is perfect—perfection comes out of love. So love! Start loving!

Even if sometimes you make a mistake and err, if you fall into a relationship with somebody and you repent later on, there is nothing wrong. Get out of it—it is never too late. But just don't go on sitting there waiting for Godot. Start taking the initiative. Much is the possibility . . . much love will happen to you, much love will come to you, but I cannot guarantee it.

I can guarantee one thing, that if you love you will never be miserable. Happiness comes to people who love, unhappiness to people who don't love. And I have come across cases when a person was in deep search for somebody to love, and waiting and waiting, and then somebody happened but by that time the person who was simply waiting and never took any initiative, had become cold, closed.

So even when the lover is there you remain closed. He can go on knocking on the door, and you have forgotten how to open the door. There are many people who are locked inside their own beings and cannot get out and cannot allow anybody to come in . . . imprisoned.

Love—that will help you to come out. Allow people to go in, and the other remains open. Start loving. And your illness may be nothing. It may be just that you go on gathering love energy and then it is too much and you cannot contain it; then it becomes nauseous. It can happen in meditation. If a person has not been sharing his love energy, nausea can happen in meditation. The stomach can get disturbed very deeply, because meditation immediately hits on love energy. The whole work is on love energy. So dance, sing, join the music group, and start moving—don't go on sitting.

Have you read this Samuel Beckett's play, 'Waiting For Godot'? No? Two vagabonds, two hobos, are just sitting and waiting for Godot. They don't know exactly who this Godot is, but what to do? If you have nothing to do, you have to wait for somebody, for something, for the future, so they go on waiting.

One asks the other, 'When is he coming?' And the other says, 'I hope he is coming today'—and he never comes. Again and again they become very frustrated and one says, 'Let us leave now.' The other says, 'Yes, let us leave now'—but they never leave. They simply sit there; they don't go anywhere. They say, 'Let us wait one more day. Maybe tomorrow he is coming.'

Somebody asked Samuel Beckett, 'Who is this Godot?' He said, 'If I had known him, I would have written it in the play itself. I don't know!'

Don't wait for Godots. People are very shy—search for them, seek them. And it is good to seek and search and explore. It is very good to find and discover a person rather than just sitting there. And if sometimes somebody comes to you, you will always find that he is a wrong person, because only a wrong person can come to somebody who has never gone to search for anybody and is just sitting. You follow me? Try to become more active, and plunge in headlong. There is nothing to save.

In my home town where I lived for many days there is a church, and there is a big sign, 'Jesus saves'. One day I was passing and I looked at it and saw that somebody had written something below it. So I went closer and just underneath, 'Jesus saves', somebody had written 'but not like my wife'!

THURSDAY OCTOBER 21st

There is nothing to save. Be a spendthrift. God is very extravagant. Mm?—you can see how extravagant. One star would have done —but millions of stars. One type of tree would have been enough to make the earth green—but millions of types, millions of trees. One animal would have been enough, but millions of species. God is extravagant. He is not a miser.

Be extravagant in your love, and you will never be unhappy. Start exploring right from this moment, and when you have explored a few people, tell me, mm? (she grins) Right?! After darshan immediately start looking . . . maybe somebody is here. One never knows—people are hiding behind masks!

Murti said that since he had been meditating here, he had become conscious of the activity of his mind which seemed to have increased. He said he felt he must have regressed. Prior to coming to Bhagwan and taking sannyas, he had been with the Hare Krishna movement. Leaving them after a year, unfulfilled, Murti was drawn to Sri Aurobindo's teachings. Now he said he felt thoroughly confused.

Mm, I understand. There is nothing to be worried about . . . it is natural. Which meditation did you like here most during the camp?

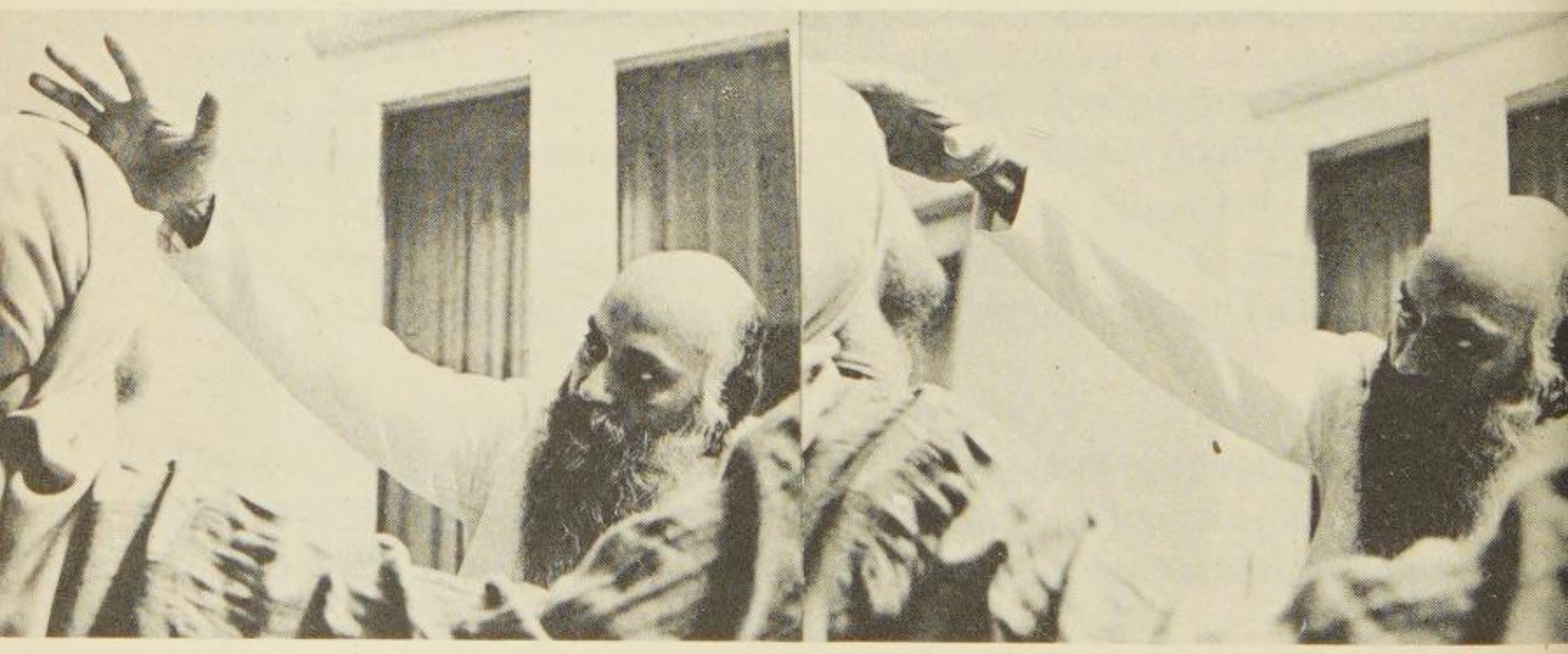
MURTI: *The dancing meditation.*

Just close your eyes and start feeling inside as if you are in a very soft dance, and if your body starts moving, allow it. I would like to see what movements come . . . but make them very soft, very slow movements.

Murti, almost immediately on closing his eyes, began to sway softly this way and that, very very gently.

Good. . . . Dancing is going to be your way; singing is going to be your way, and devotion—not knowledge. You are a heart person. Knowledge will only confuse you. The mind is not the trouble. Your problem is not how to know more; your problem is how to love more, how to feel more. So anything that helps your heart to flower is good. Join the music group and dance with complete abandon. And while dancing, be prayerful . . . let dance be your prayer. It is an offering to the feet of the divine. Sing—whatsoever you want to; that is not the point. The words are not the point, but while singing, be lost.

I can understand from where your problem is arising. There are two types of meditations here. One type is meant for the devotional, for one whose path is going to be surrender. Another type is meant for the person whose path is going to be of effort, will. And you have to do both meditations here; then only is it possible to feel exactly the direction in which your destiny will be. So drop all meditations that need effort now. Do anything that you can do effortlessly, in a very graceful way, soft—not violent, not aggressive, but very passive, feminine,

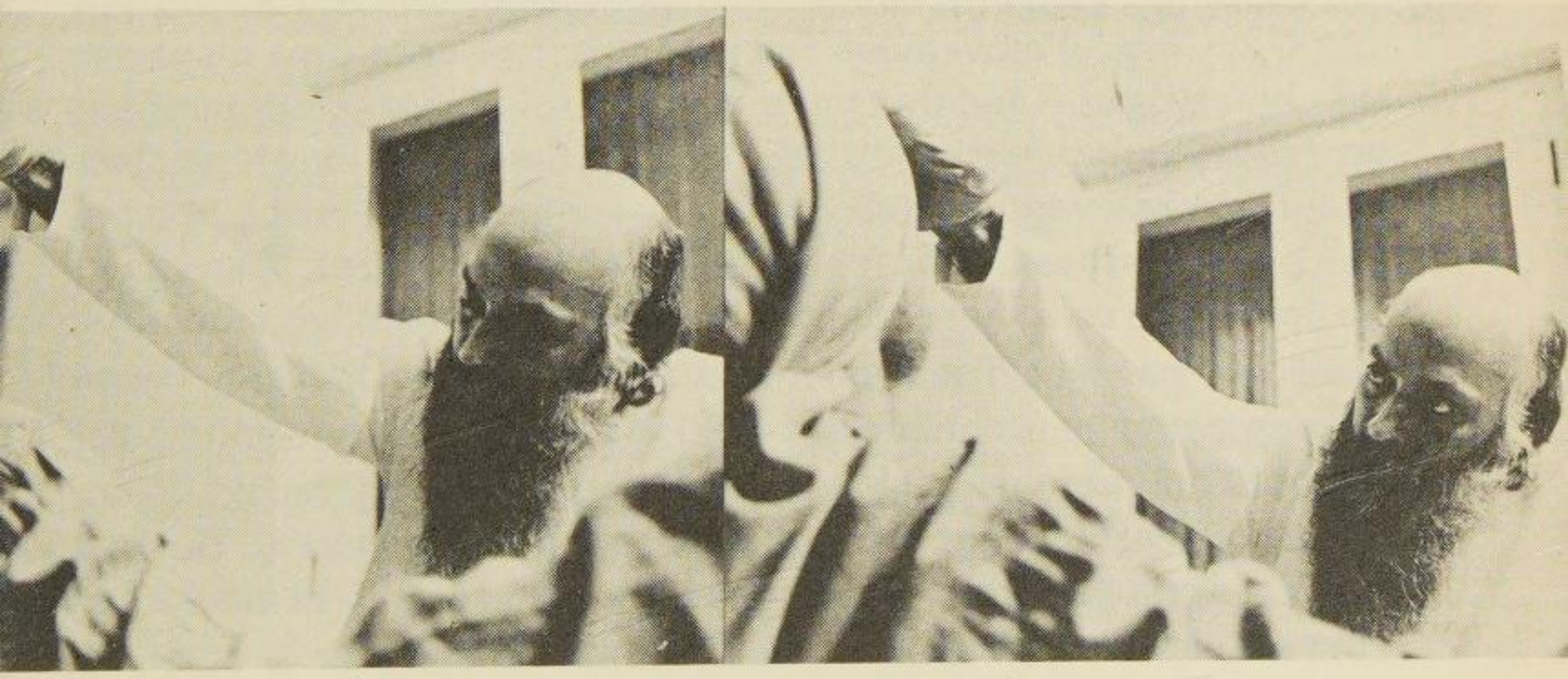


and suddenly your problems will start disappearing or your energy will start falling in tune and you will be together.

In fact your first approach was intuitively right. The movement in which you became involved was not right but your intuitive understanding was absolutely right. You became part of the Hare Krishna movement; that was very intuitively right. You were moving in a right direction. It was a hunch. Of course the movement is not right. It has lost all spontaneity; it is just a dead routine, a dull routine. It has lost all intelligence and it is very orthodox. In fact a devotee can never be orthodox.

The heart has never been known to be orthodox. It is only the mind that can be orthodox, traditional. The heart is always rebellious. Rebellion is in the very beat of the heart. Rebellion is its climate. A devotee can never be part of a tradition, can never be part of such a foolish movement as Hare Krishna. It is absolutely stupid. But there are many stupid people in the world—they also need something. But your intuitive understanding was right in your moving towards it. We never move towards something without any reason.

Because you got frustrated there, because you could not feel at home, because you could not attain that for which you were seeking, you moved to the opposite direction. That too is logical. When you go to the south and you don't find your home there, you start moving



north. If you go to the east and you don't find peace, silence, bliss, you start moving to the west, because the mind thinks in polar opposites. If devotion is not for you, then you start moving in a totally diametrically opposite dimension.

Sri Aurobindo is a great scholar, a great man of knowledge, but not a seer. A really great scholar, a great philosopher, very erudite, very subtle, but not a man of real understanding, not a man of an enlightened understanding. So he can pour much knowledge into you —concepts, theories, dogmas—and he can convince you. He is very argumentative and his argument is very subtle. Particularly for the western mind he has a very great appeal, because he himself was brought up in the West; his whole training was western. From the very childhood he was brought up and educated in the West. His understanding of the East is not so deep as his understanding of the West. So he comes with a western mind and pours his western training into the eastern concepts. When his western mind starts working on the eastern concepts, he spins and weaves beautiful theories—verbose, hegelian-type, very long, one can be lost in them. It is very difficult even to read one page. You will lose contact with what he was saying in the beginning because one sentence can go on and on for one page, with clauses and sub-clauses; very dialectical, very rational—but just intellectual.

You moved from the Hare Krishna movement to Sri Aurobindo—it was a very logical movement. But now you have come to a man who will confuse you—and that too is natural. Both those standpoints are very clear. Prabhupad is very clear because there is nothing to be clear about. He has very childish concepts—primary, just ABC; nothing much to it. It is meant to be for juveniles, retarded persons. You got fed up there. You were not meant to be in that movement; you are more intelligent than that. Then you moved to the opposite direction, to one of the greatest giants of intellect—Sri Aurobindo. He is just the polar opposite of Prabhupad. If Prabhupad is just a primary teacher or kindergarten teacher, Aurobindo is a professor of a university. But that too could not help you, because you are not in search of intellectual systems. Your search is really profound and of the heart.

Now you are facing a man who belongs to no tradition. You are fac-

ing a man who belongs to no particular path. In fact I have no philosophy, no ideology. I am absolutely open. I see into you, and whatsoever is good for you, I say. I don't bother whether it goes against my own assertions or not. I am absolutely concerned with you and your welfare. I may not say the same thing to somebody else because his needs may be different.

So when people come to me for the first time they are bound to become confused because I'm vast. I move with ease on all the paths and all the possibilities of human consciousness; with all the facilities I work. And I go on devising things—whatsoever is needed. But my whole standpoint is that the man, the seeker, is important—no other thing is important. I have no fixed ideologies to give to you; I have no structure. I will not force you into any structure, to fit with any structure. I simply listen to you, to your heart, and I create a structure for you. And in fact each individual needs something uniquely for himself. No system can be of any help.

So in the beginning a person is bound to be very much confused with me, but that's a good sign. If you are confused, that means that I have started working on you. That means that I will have to sort things out now. And you will have to cooperate with me so that things can be sorted out.

This is my suggestion: start moving into dance, music, more and more, and forget about the mind. Start feeling more and more. Sit by the trees and feel for them. Sometimes cry, sometimes laugh . . . sometimes shake hands with a tree, hug the tree, embrace the tree. Go to the river, be with the river, with people, but one thing—feel. Thinking has not to be used too much. Put the mind aside.

Bhagwan asked Murti what groups he had done. Murti said he would like to go to Goa for a few days as funds were too low for more groups.

Good. In Goa we have a small centre, so go there and meet sannyasins. And Goa is perfectly good for you. Dance on the beach; sing

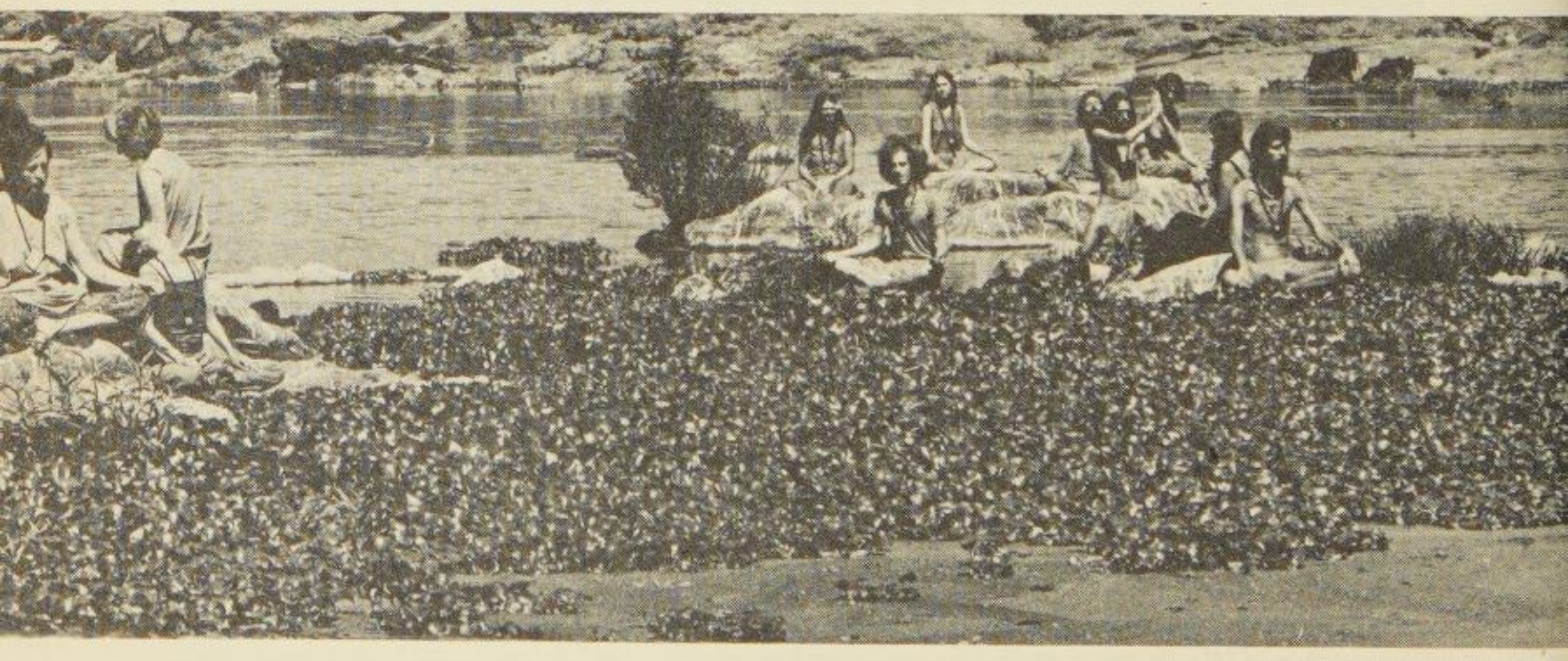
on the beach. Be madly in love with nature and enjoy. Don't take this seeking too seriously. Be more playful! Swim . . . and swimming is prayer. Lie down on the beach and take a good sunbath, and that is prayer. Gossip with friends and enjoy, and that is prayer.

Prayer is not a particular thing to be done. It is a quality to be brought to every ordinary activity that one is doing. A man of prayer can touch anything and that thing becomes sacred, holy. Good, Murti.

Mm, Nirved, what about you?

NIRVED (a young scottish woman): *Well, I wrote to you earlier, and again this afternoon about the same thing. I just think I feel so blocked—not particularly towards anyone. I haven't been able to relate to anyone.*

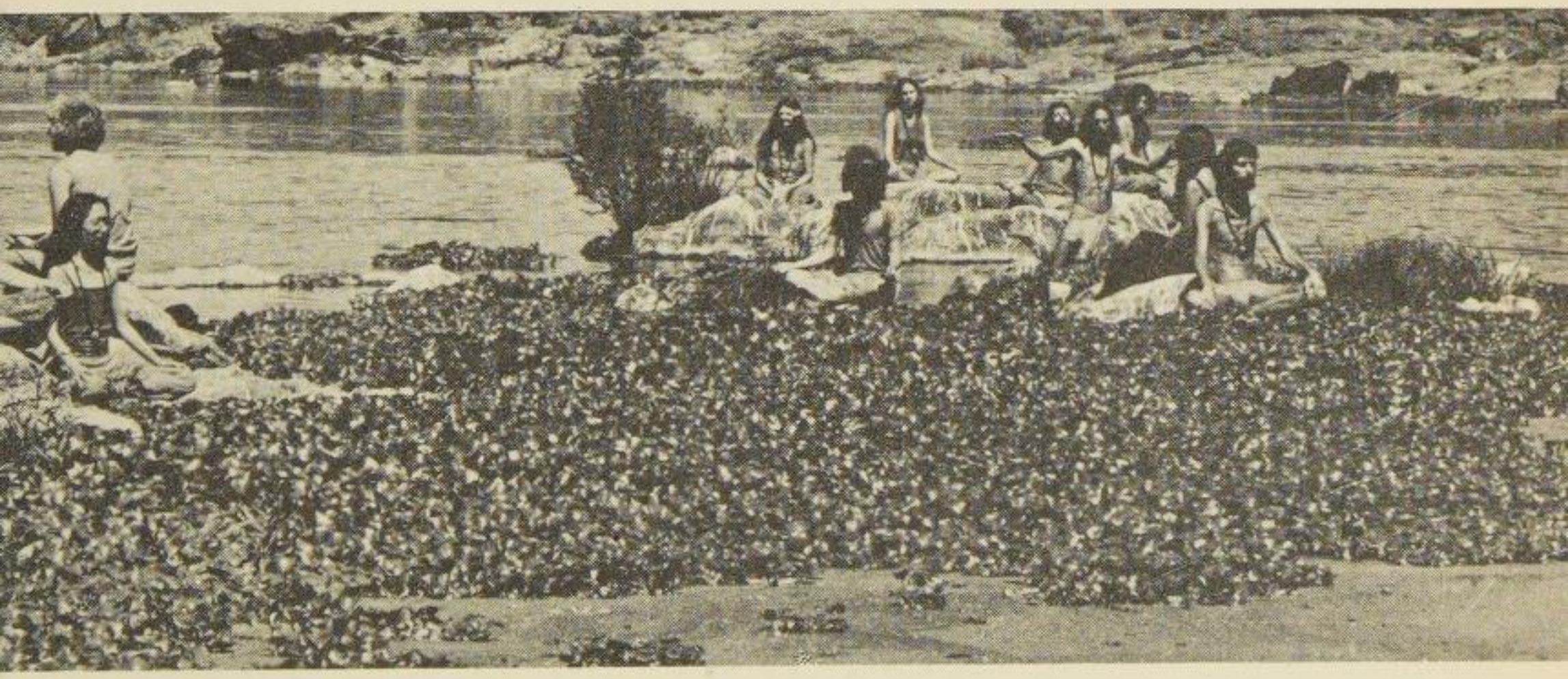
For a few days, forget about awareness. Drop the whole idea of awareness. For a few days simply get more and more involved, lost. If



you are dancing just be the dance; no need to watch it. You have done a wrong sort of watching, so if you start watching there is every possibility that you will continue the wrong sort of watching. What you have been thinking is watching is not watching. It is self-consciousness —it is not consciousness. The emphasis is more on the *self*, not on consciousness. Self-consciousness is a disease. Consciousness is a totally different thing. In consciousness there is no self.

So you have got into a wrong pattern. Before I can start a new way of awareness, for a few days completely forget about it, have nothing to do with it. For a few days be completely lost; that will help. Dance and abandon yourself in it. Be a drunkard and whirl and whirl and go into it. Lose all self-consciousness in it. One day you will suddenly see the difference . . . that all self-consciousness has gone—even the dancer is not there, there is only dancing—but still there is a subtle transcendental awareness which has no tension in it. It is simply there with no effort. Not that you are managing it, manipulating it—it is simply there in spite of you. That glimpse will help you to know what right awareness is, and then things will be simple for you. So right now stop being aware. That is making you serious.

And the second thing: people expect too much. People who expect heaven always fall into hell—that is the law. Expect heaven and hell is certain. Don't expect heaven and there will never be any hell. You



must be expecting too much out of sannyas, out of meditation, out of this and that. That expectation creates frustration, so drop that expectation.

There is nothing to be gained. One has to learn only one thing—that there is nothing to be gained, that life is not goal-oriented, that life is just sheer delight. Enjoy sannyas. Don't make it a means towards some end—that you have to attain something and it is not happening. Then you have corrupted sannyas. You have misunderstood it.

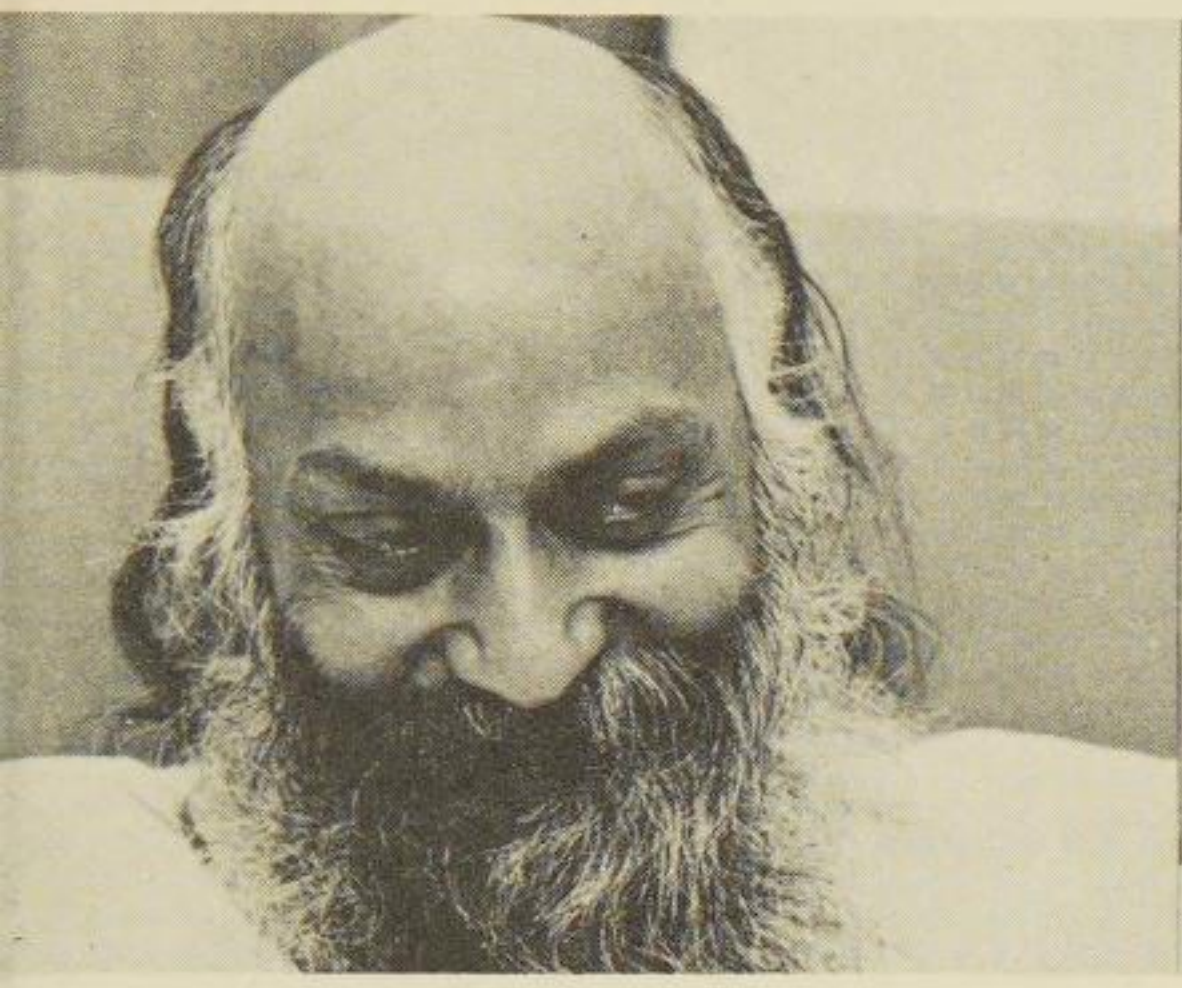
When I make you sannyasins, I am declaring that you are perfect from this moment. Now there is no need for you to become perfect—you are perfect! Start enjoying your perfection. Do you see the difference?

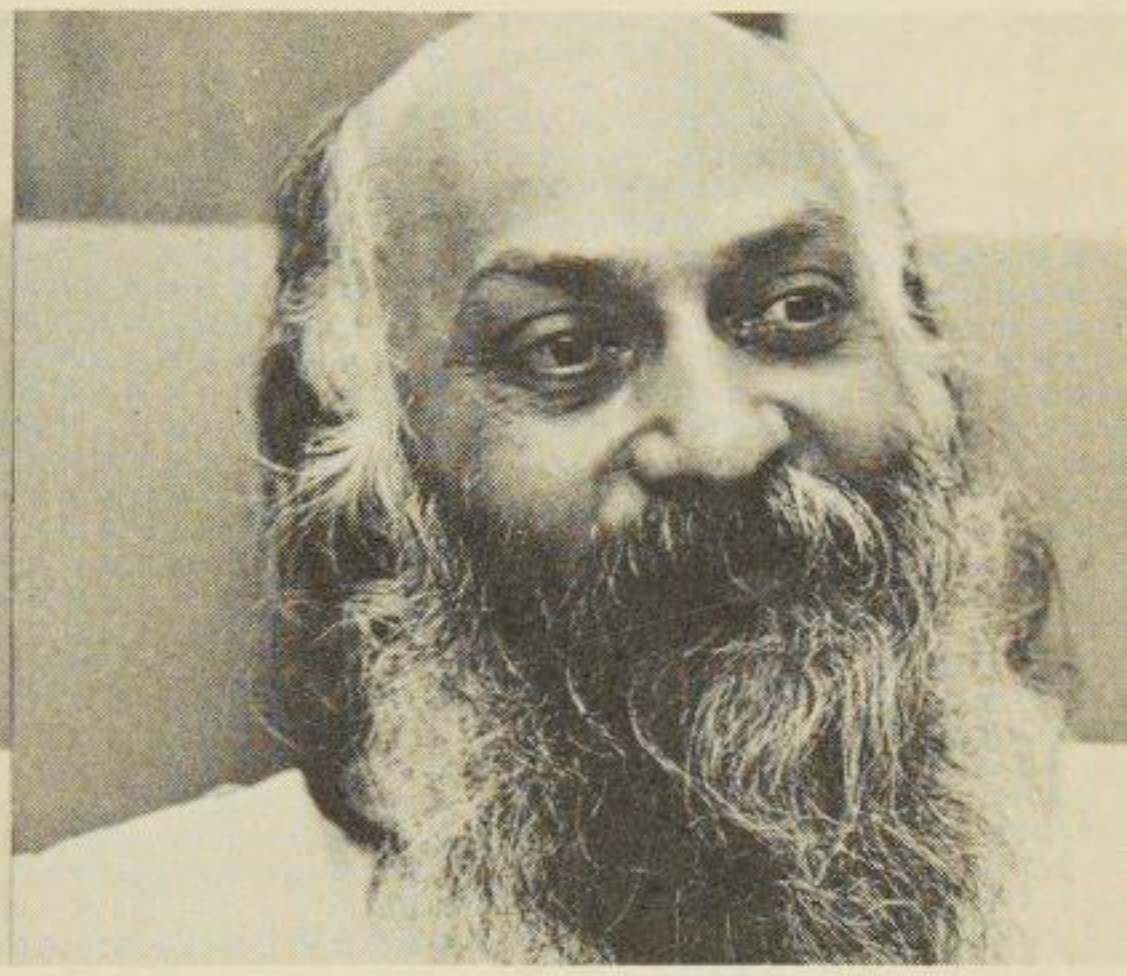
When you get initiated somewhere else they say, 'Now you start the work. Now much work has to be done. You have to grow and develop, and this and that and become virtuous and moral. You have to become a holy saint, and there are millions of steps and many lives will be taken.' Then you start on the long journey. Your mind will feel very happy because step by step, slowly, slowly, you will see that something is happening—at least if not today, then tomorrow it will be happening.

With me it is totally different. When I initiate you it is a declaration that you are perfect. Now the work is finished—enjoy! It is very difficult to accept it. I am saying that you are perfect at this moment. Sannyas is a declaration that you are ready to enjoy from this moment. Relax and enjoy!

I teach you enjoyment. I don't teach you the achieving mind. That achieving mind is the disease. Ambition is the root cause of all disease. I don't make you ambitious—I simply say that there is no need to be ambitious because all that you need is already given; God has already provided it. By your very birth you are a god or goddess. You have just to claim it and it is yours—just for the asking.

Have you not heard Jesus' saying, 'Ask, and it shall be given to you'? Between the asking and the giving there is no work. He simply says, 'Ask and it shall be given to you. Knock, and the doors shall be





opened unto you.' Between the knocking and the opening of the door there is no work; you knock and the doors are open.

I give you everything that you always needed—and without any work! That is my whole effort here—to make you aware that nothing is needed; all is already provided. God is the infinite provider. For every possibility, for every probable situation, He has already managed. Whatsoever you will ever need, is always with you—just ask. Sannyas is an asking, a knocking on the door.

But I can understand your problem—it is a problem of the majority. When people take sannyas they think they will attain something by taking it. By taking sannyas you are dropping the achieving mind, and you are saying, 'Enough is enough! We have tried enough. Now we drop all that nonsense. Now we will dance and sing and rejoice and praise God's beauty, and God's grandeur and His blessings.'

From this moment, try this. I don't see that there is any problem.

FRIDAY OCTOBER 22nd

Tonight darshan was rendered partially inaudible by the almost continual minor explosions of crackers being let off to celebrate Diwali, the hindu new year. Sitting with Bhagwan amidst the bangings and whooshes and sudden brilliant splashes of sparkles in the night, was rather like being several feet away from a war front!

AMRITAM (the ashram's doctor): *I've always had trouble with relationships in my life. Now I'm with Pratiti, and there are problems.*

BHAGWAN: Mm, mm. A relationship is always a problem because the other becomes the mirror and the presence of the other helps you to see your own face in many ways. And the same happens to the other—you become the mirror. Nobody wants to know his real face. That's why down the centuries people have been escaping to the monastery. These are the cowards! They are avoiding relationship,

because in a relationship they are reflected as they are. Alone, they can think of themselves whatsoever they want to think; they can create any image about themselves. So the first problem with relationship is that relationship reflects you and you reflect the other person. And your totality comes up—you are not just the surface.

The deeper you get involved in your relationship, the deeper feelings it will bring up. If you are *really* into a relationship it will shatter you. All your images will be shattered. All your faces will be torn. All your masks will start dropping. And whenever this happens the person starts to take revenge on the other. That's why Pratiti goes on saying no. Behind her no there is yes. In fact, she wants to say yes—that's why she says no—but she is afraid of her own totality.

People have cleared a little ground of their being and they try to live comfortably there. Mm?—the whole is like a vast canvas. They don't even want to remember. And whenever you are in love your deepest feeling is stirred. With that feeling all other feelings are stirred. Love is almost like a backbone to the feeling body. If your backbone is taken out you will be spineless . . . just a heap, a blob. Your spine holds you together. Exactly in the same way the feeling body is held together by the spine of love. If you are not in love you can control your anger very easily. In fact, if you are not in love at all there will not be any opportunities to be angry. You can control your sadness very easily if you are not in love. You can manage your life very conveniently; that's what is being done in monasteries.

The so-called saints are nothing but people who have come to know one thing about themselves: that if they love, all chaos comes into being. If they don't love the whole chaos disappears. It is a very cheap way to become peaceful. But this peace I don't teach because this peace is the peace of death. I teach you living peace. I would like you to pass through the chaos and transcend it—rather than escaping from it. Escaping is not going to really change you. You have to pass through these situations.

Pratiti is almost crazy. She can drive you crazy! But that is the beauty of this relationship: if you go with her, either you will go insane or you

will attain to real sanity. Both are worth it, because to be just lukewarm and sane is meaningless. If you fall in love, you also fall in anger, you also fall in hate, you also fall in jealousy, you also fall in possessiveness; you fall in a thousand and one things.

Love is simply a door. With love you open Pandora's box. You know the story of what happened when Pandora's box was opened? Everything started coming out of it. The box was closed; only one thing remained in and that was hope. . . . A beautiful story. So when you love somebody everything comes up. Only hope remains deep down. If you can hope, there is no need to be afraid. If hope also disappears there is no point in relationship. Then get out of it. But again you will have to get into some relationship.

Unless a person has come to know his total being he will again and again go into a relationship. Going into a relationship is just a way to find your soul, to find who you are. I think Pratiti is perfect. Don't drop out of it easily — struggle.

AMRITAM: *What about when I'm attracted to other women? It makes for such a fight.*

It will be, it will be a trouble . . . it will be a trouble. One woman is enough trouble! If you are attracted to too many women, you invite trouble. Then accept it, and enjoy it. You are inviting it.

My feeling is this, that if you can stay with one woman for a little longer period, it will be more helpful. Otherwise the chaos will be too much and you may not be able to manage it. I'm not saying to be with one woman for your whole life — I'm not saying that. If it happens, good. If it doesn't happen, there is no need to feel any guilt. But to be moving with many women at one time is bound to create much trouble. And it is useless. It will make you very very anxious, full of anxieties, tensions, because each woman helps to bring out something in you which no other woman can do. Each single woman arouses in

you a different quality, a different facet. She reflects a different face of you. That's why there is so much attraction for other women also. One wants to know one's many faces, the many varieties of one's being. But then those faces will be too much and you will not be able to cope with it.

First get settled with one woman and let one woman reveal whatsoever she can reveal to you. You help her also so that much can be revealed to her in her being.

If you are moving with too many women you will never go deep with one woman. The relationship will remain superficial and you will start becoming split inside your being. One part will love one woman and another part will love another woman. You never love two women with the same part—no. It is almost exactly like the mind. If you do mathematics, you do it from one centre. If you do poetry, you do it from another centre. If you become angry, you become angry from another centre. If you play on a guitar, you function from another centre.

The mind has many centres, specialised centres—and the same happens between. . . . One woman will play on a particular centre, another woman will play on another centre. And it is so with man. Each is so unique it has to be so. So it is as if you allow many women to be around you and they all go on playing on different parts of your being. These different parts will start falling apart because there will be no unity. I will not suggest that you do that.

You move with one woman—with whomsoever you choose. Before choosing, think, meditate, feel. Once you have chosen, at least for a longer period remain with one woman and forget about other women so that the relationship can go deeper. Otherwise it will be spread too thin and you will never become intimate, deeply intimate. And the most beautiful experiences happen only when the relationship becomes tremendously intimate . . . when two persons are so close that there is no privacy . . . when two persons are so close that trust is infinite. If your woman can still doubt you, she will not allow you to penetrate her deepest core of being. If you still doubt your

woman, how can you allow her your whole mystery? —that's not possible. And if you go on moving with so many women, nobody will trust you.

So at the most you can have some sexual variety —which is really meaningless; it does not make much sense. In the darkness of the night all women are alike and all men are alike. As far as sex is concerned there is not much difference; all bodies are alike. The difference arises as you go deeper; on the surface there is not much difference. Then you start feeling different nuances of personalities. Love is really different. One person loves in his own way. And prayer is absolutely different for each person; it is absolutely unique. Nobody can pray the way I pray. Nobody has ever prayed, and nobody will ever pray that way.

So my suggestion is, choose one —Pratiti or anybody. And problems are going to be there, so face the problems. Love is not cheap, and it is good that it is not cheap. The modern man is trying to make it very cheap; the modern man wants to make it at no cost. But then it will not give you much; maybe physical release but nothing compared to that which was possible. The possible is always the hard way. Pratiti can be a good challenge. Take it as a challenge that she says no. Sometimes she says yes, sometimes she says no —take it as a challenge. Love her so deeply that she has to say yes. And for a few months forget that any other woman exists. Let Pratiti be the only woman in the world, and then you will see that you are getting into it, deeper, more in tune, and one day suddenly it happens when two hearts meet in absolute trust, with no shadow of doubt, you have tasted for the first time what love is.

Otherwise as I see it, millions of people die without knowing anything about love. They may have lived with many women, many men; they may have children, families; they may have a so-called good family life —but they have not known love. Once you know love, your whole being becomes aflame with new light, a new elegance, a new grace. You walk on earth like a God —so at ease, so at home. But the way is that the intimacy should begin with one woman. So never two women at one time. Try it! Good!

What about you, Urmila? Mm, tell me.

URMILA (a masseuse from Germany): *I always forget what I want to say every time I'm here!*

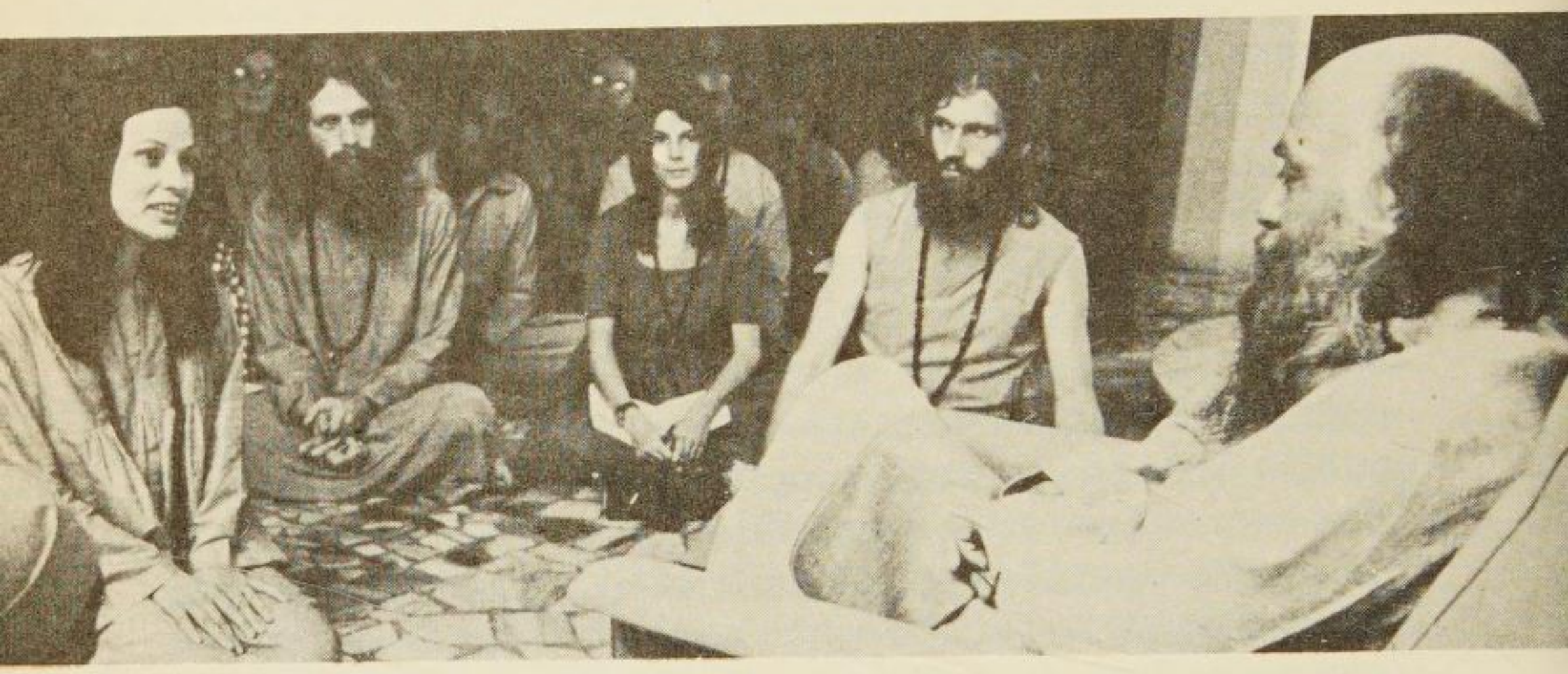
Mm. It happens . . . it is natural. When you are with me you are in my light. Then you are not walking in the dark. When you have gone away from me, you are in your darkness—my light is no more.

It is as if two travellers are moving in a dark night—one has a lamp, the other simply walks. The light is on the road, and there comes a point where they depart. The man who has a lamp says, 'Now I have to go south,' and the one who has no lamp says, 'I have to go north.' Then suddenly he is in darkness. He may have completely forgotten that there is darkness because light was always available.

So you have to learn how to kindle your own light. When you are with me, of course things seem simple, because they are simple! When you are with me problems simply dissolve, because I have no problems. Just sitting, listening to me, you start rising higher and higher in your consciousness. From that point, all the problems that you may have brought here seem to be absurd, pointless. They are left far behind. They belong to the valley, and you are moving towards the peak, and the sunrise is there. But when you are gone, again, by and by, you relapse into your being—again the valley, again the darkness. Again the problems are there all jumping around you, crowding you, closing in on you from everywhere.

So when you are here with me you have to learn one thing: that problems are never solved; one has only to rise higher in consciousness.

If a child has a certain problem at the age of seven, it cannot be solved really. When he becomes eight years old, one year has passed—the problem disappears. When he becomes twenty years old, all the problems of the childhood simply disappear—not that they have been solved; he has gone beyond them. When he is young, he



has different problems. When he becomes old those problems disappear, become irrelevant. He cannot even remember that they were there.

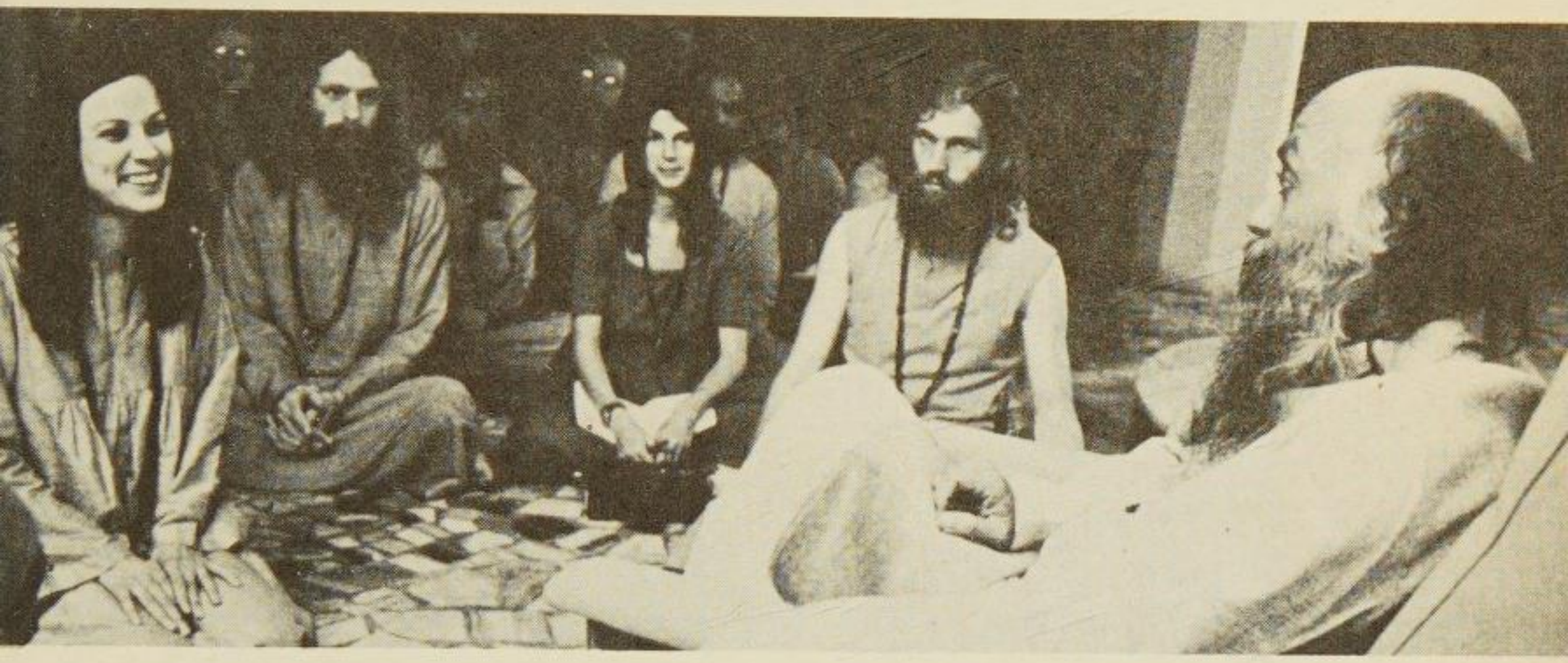
No problem is ever solved. The only way to solve it is to go to a higher state of consciousness. So rather than getting obsessed with a problem and enquiring about how to solve it, put your whole energy into raising your consciousness. Become more alert and more aware. Here with me you start vibrating with my awareness. You simply forget your old habit. You start laughing with me. But back in your old pattern again the problems are there, and all that has happened while you were here with me looks like a dream; it is no more real.

So don't listen to what I say. Rather try to understand from where I am saying it, where I am standing and where you are being pulled by my presence, what peace starts happening to you when you are here. Listen to that! What I am saying is not to be bothered about much.

One sufi mystic, Byazid, used to say to his disciples, 'If you don't do what I tell you to do, don't be worried about it. But always do what I do.' You follow? He used to say, 'There is no need to pay too much attention to my words. You will not be betraying your master if you don't follow what he says. But you will be betraying him if you don't follow what he is.'

So while sitting here with me you can do two things. One —you can

FRIDAY OCTOBER 22nd



just listen to my words and try to follow them. Then you have left the essential and chosen the non-essential. Try to feel the vibe that comes to you while you are in my presence, the peace that descends in you, the presence of being that is suddenly illuminated in you, the breeze that passes through your being. Feel it—that is me! That is my real message.

And carry it more and more within your being. When I am not there try to fall into that tune again. Sitting alone in your room remember me and try to fall in tune with me. And sooner or later you will become capable—because it is not a question of distance. If it can happen here while you are sitting three feet away, it can happen when you are three miles away; it can happen when you are three thousand miles. It is only a question of getting the knack of it. And that is the real point to be understood; everything else is just an excuse.

So when you go from here today just try to carry that grace that has happened to you. Hold it . . . remember it. You will feel it is very elusive. If you forget for a moment, it is gone. Remember—still on the road, remember it. Hold it again. Catch hold of it then move. Move slowly so you don't forget it. Tonight you will be able to take it home. Walk as a pregnant woman walks. A child is there and she has to be very careful; she cannot slip and fall. And it is not only a question of her own body—another being is there, and very fragile.

When you are here with me you become pregnant with my presence. Take it very slowly, carefully. Handle it with care. And tonight you will be able to carry at least a little part of it. Then go home and sit and again revive it; again relive it—again it will be there. And once you have learned how to relive it, then try to be more and more in it. And problems will simply disappear. They are never solved—one outgrows them. It is a question of growing. Good, Urmila!

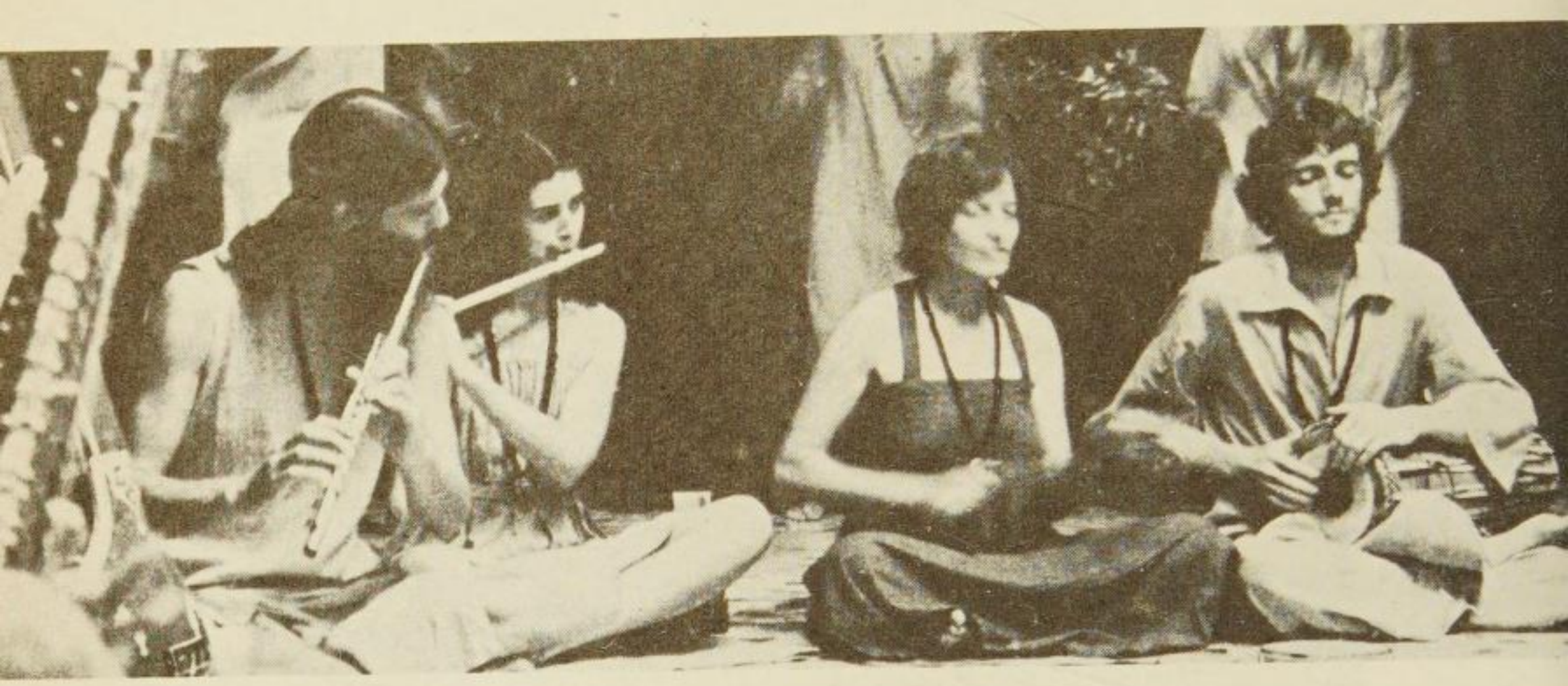
Hello, Dharna. What about you?

DHARNA (a flute player in the ashram's music group): *I have no inclination at all to be in the music group. I don't want to play. It hasn't happened at all recently. I've just not been going . . . I've not been pulled to go.*

Mm, mm. No, you will feel the pull. There is a certain block in you. You are a solo player—you like to play your flute alone. There is a beauty in solo playing. And when there is a group it is a totally different experience. The solo players feel difficulties because they have to adjust to other people. They don't have as much freedom as they have when they are alone playing on their instrument.

There are cases on record where solo players even have thrown their instruments because that too was a disturbance. You have to adjust to the flute—then too your freedom is curtailed. You cannot be absolutely free; the flute is a limitation. Then by and by one goes on receding into oneself. But I would like you to play alone and to play with the group also. That will give you more richness.

And one should be capable of adjusting with people. It is not only a question of music; it is deeper than that. Mm? —otherwise you will become a monk. By and by that sets the trend in a certain direction. Then you will not want to mix with people, because whenever you mix with

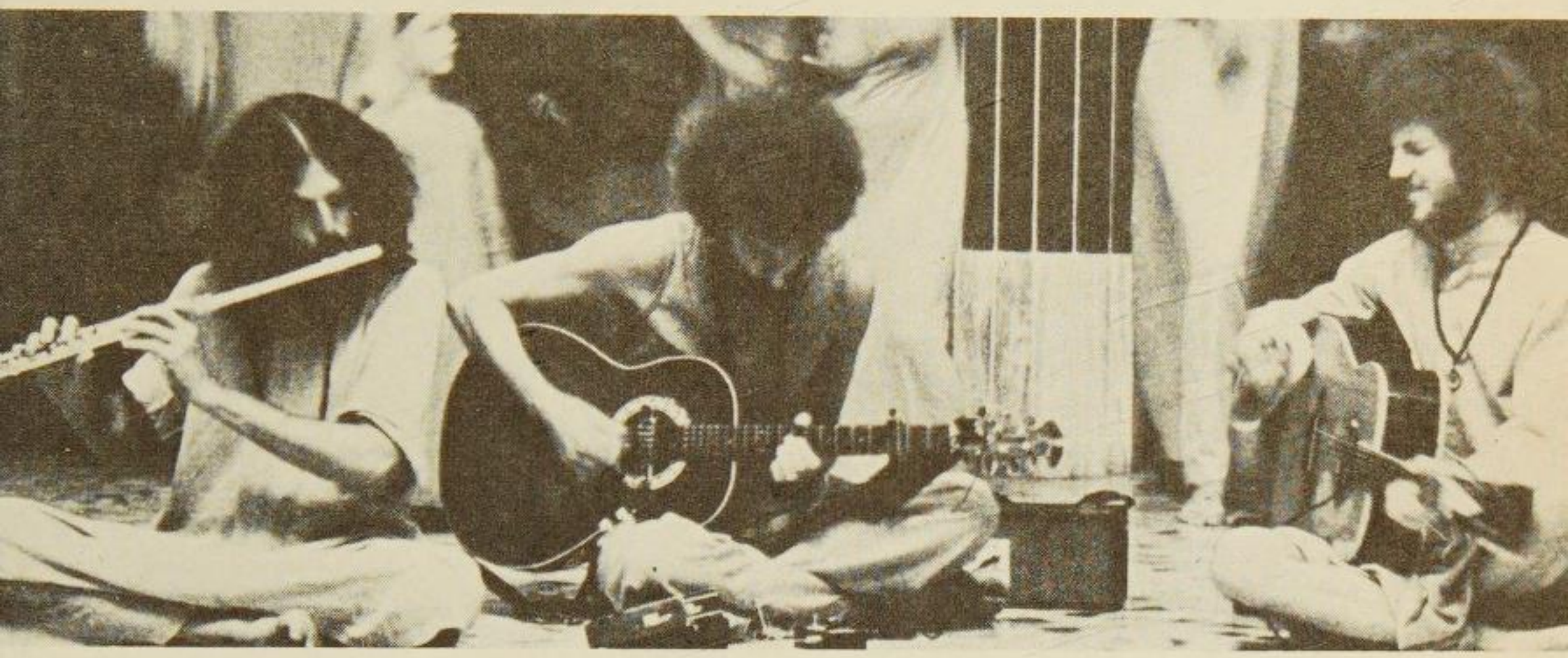


people you have to compromise. Alone you are absolutely free. Then by and by you will start receding from relationships, because that too is a compromise. One feels responsible for the other, one has to consider the other, and it is not always according to you. It is not always the way you would like it to be. Sometimes you have to go against your will: because the other is going, you have to go.

So it is not only a question of music—it is a question of your whole life. And I never help anybody to become a nun or a monk. My whole effort here is that you should be capable of going to the interior-most core of your being, and also capable in that same way to reach to others, to their very core of being. One should be capable of swinging from one polarity to the other; then one is richer, more complete, more whole.

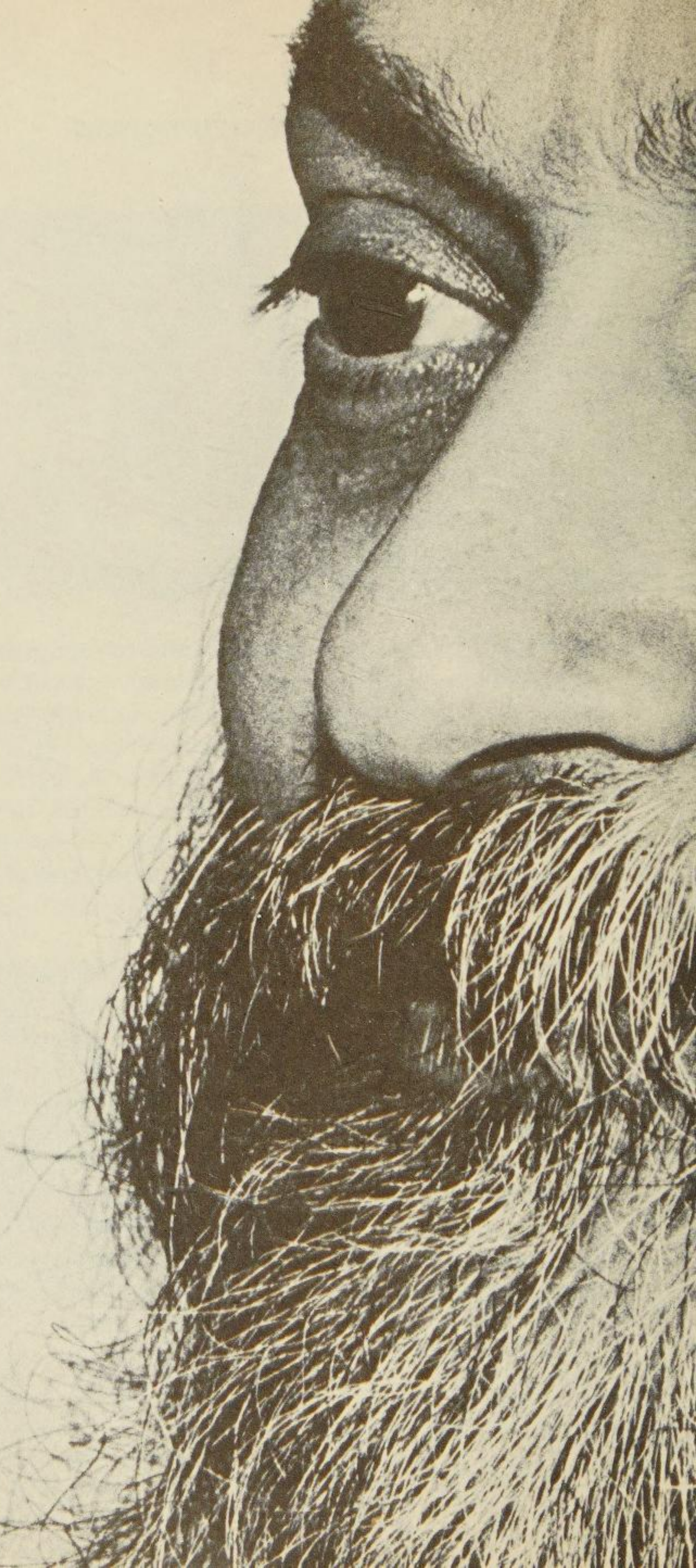
You are not alone—you cannot be here in the world alone; you could not have been born. Two persons were ready to play on each other's body—the music of their love, sharing their energy, and you entered into the world out of that meeting. And one is absolutely part of the whole. Sometimes you play on the flute absolutely alone—one needs freedom—but one needs love also.

Freedom alone without love is desert-like, barren, futile. Of course the desert also has a beauty of its own but just a desert is too monoton-



ous. Love gives you more greenery, more colour. Relationship brings more colour to life. So sometimes move into a desert, be a desert dweller. Sing your solo song—not for anybody, because there is nobody to even listen to it. When you are playing for somebody to listen, again there is a limitation. You have to listen to the listener; you have to compromise with the audience. So sometimes be a desert dweller—just alone, absolutely alone, singing for yourself, playing for yourself, dancing for yourself, so you can be totally free. But what will you do with freedom? One day when you have attained it, come back, mix with people and share it.

So this should be the way: the garden of relationship and the desert of meditation; both should go together. I would like you to continue when you come back (from Goa). There you play alone and then you can continue. And start enjoying it. It will break a certain block in you. You will be freed from your subtle ego. And that subtle ego is like a very silent but nagging noise inside. It will never allow you to be really in your music totally. Nothing is wrong—so many people are playing; mix with them. That too is a training, a discipline. You have to be continuously alert to watch your step. You should not lag behind; you should not jump ahead. An orchestra is a training, a great training in dropping the ego.



SATURDAY OCTOBER 23rd

DHANYA (a german sannyasin, craddling her child in her arms): *Pragyun* (her husband) *has sent me away. He says that he cannot live with me any more; it is too difficult for him.*

BHAGWAN: You have been living with him?

DHANYA: *Yes, we were living together but the whole thing became very ugly. Pragyun says that he loves me but that he cannot live with me. He says that I kill him by my being, by how I am. He says that I hinder him in his spiritual development, too (Bhagwan chuckles).*

He always gets angry about the child—when the child cries. He wants his silence, and the child and I are too much of a disturbance, I think.

No, no, those are simply excuses. If you love, you accept everything that comes out of it. You love the child and you love the child's crying too; it is no more distracting. Love makes everything acceptable. But if love is missing, everything is a problem. If you can love a woman, she can never hinder you on the path of spirituality because love is always a good help and spirituality is not at all opposed to love. He must have some wrong notions in his mind.

DHANYA: *I feel that I cannot love him as it should be. I really feel that I cannot love as deeply as it should be. Maybe I'm afraid of love—I don't know. I don't know what is going on in me* (an embarrassed half-laugh).

That 'should' is poisoning your love. You think you don't love as you should love. That 'should' is a very poisoning thing. Never have any 'should' because that becomes a condemnation.

When you have some ideal of how love should be, if you fall short of it. . . . And you will always fall short of the ideal because the ideal is just utopia, imagination; it has nothing to do with reality. In fact the ideal is always unreal—that's why it is ideal. It does not happen in the nature of things. It is a wish, a hope, but it is never fulfilled. And once you have a certain idea that it should be like that, you will always feel as if you are falling short and there will always be a condemnation arising and self-hatred. Then you are in a conflict.

The conflict is not created by the way you love him. You love him the way you can. The conflict arises out of a should. Drop that should completely.

DHANYA: *Yes, but this should doesn't come from my part; it comes from him. He always says to me, 'You don't love me as I would be loved'—or something like that.*

No—just accept that this is the only way that you can love. You need not accept that ideal of his.

True love never believes in ideals and the idealist is never a lover. True love is based on the reality; it is very down to earth. It knows that there are flaws in human beings—no human being is perfect—so how can love be perfect? Your love is bound to have all the imperfections that you have. All your limitations are bound to shadow your love. You have many flaws; everybody has flaws. If you don't accept those flaws you are living in an ivory tower, and because of that you will always feel that you are not as you should be. If you love, you simply love the way you can—there is no other way. So the first thing to learn while you are here is to start accepting yourself and never be deceived by anybody else's ideals.

If somebody says that you should be like that, you can immediately understand that he is trying to create a trouble in your life. Prevent it then and there! Don't allow it to corrupt you. Just say, 'This is the way I am. Either you love me or you don't love me.' Never hide your faults and never try to pretend the ideal. That destroys everything. Be real. In a real person there is anger, in a real person there is sadness, in a real person there is unhappiness. The real person has bad moods, good moods. The real person has many changing climates.

In Japan, in zen monasteries they don't have trees. They make rock gardens. The reason why they developed the rock garden is because the rock garden never changes. It remains the same; no climate affects it. Trees change with every mood of the climate. Sometimes it is raining and they are very happy. They become very bushy and they bring great greenery. Sometimes it is summer and they don't feel good. Reluctantly they exist and complaint is written large on their faces. They go on complaining to the sky, 'This is not good and we don't like it at all.' Sometimes the leaves are falling—it is fall—and the trees are sad. Sometimes it is spring and the trees are dancing and become very poetic. To avoid these climates in zen monasteries they developed the rock garden. It remains unaffected by the climate. It has no moods . . . it is a dead thing.

Man has always tried to become something like a rock —permanent. But the more permanent you become, the less alive you are. An alive person is continuously changing. There are moments of happiness—one has to share those—and there are moments of sadness also. Love is bigger, vast . . . can contain all contradictions.

So the first thing: just learn to be true. If he has ideals that is his problem; that has nothing to do with you. Simply assert your reality. If he remains with you, good; if he does not remain with you, that too is good. But you need not manage yourself according to his ideals. If you try to, you will become unreal. When you become unreal your love becomes unreal. It is a vicious circle. Then he feels that you don't love him. Do you see the point?

He says that you don't love him so you try to pretend —and pretensions cannot be satisfying. Then he feels even more that you don't love him so he brings a bigger ideal, a bigger should. You try more—you become more unloving because you become more unreal.

Just tell him, 'This is my reality and I have decided to be real. I will not pretend and I will not be a hypocrite. If you choose to be with me you choose a contradictory being. Sometimes I will be angry and sometimes unhappy and sometimes happy. Choose me totally; don't choose me in parts. I am all that I am and I am going to remain this way.' This is what you need to learn—and suddenly you will see that your relationship is changing, because when you become real your love becomes real. Then it is his problem.

He is obsessed with ideals, spirituality, this and that. They will all disappear, because my sannyasin cannot remain with ideals for too long. My whole approach is non-idealistic. It is a realistic approach, empirical, down to earth.

So here just enjoy, dance—and be real!

SATURDAY OCTOBER 23rd

(to a dutch visitor) This will be your sannyas name: Ma Deva Neelama. Deva means divine and neelama means sapphire—a divine sapphire, a divine blue diamond. I would like you to concentrate more on the colour blue—the blue of the sky, the blue of the river. Whenever you have some view of something blue, just sit silently and look into the blue of it and you will feel a very deep tuning with it. A great silence will descend on you whenever you meditate on the colour blue.

Blue is one of the most spiritual colours because it is the colour of silence, stillness. It is the colour of tranquillity, rest, relaxation. So whenever you are really relaxed, inside, you will suddenly feel a blue luminosity. And if you can feel a blue luminosity you will immediately feel relaxed. It works both ways.

NEELAMA: *What about the colour green?*

Green is also good, but not for you. It depends. . . . Green is also a colour of peace, but for different persons. It depends on where one's energy is, what colour one falls into. All colours are beautiful but it depends on the person—it is not a question of the colour.

Green is very good but for you blue is going to be the helpful colour. It will function like a companion on the way. Good, Neelama.

What about you?

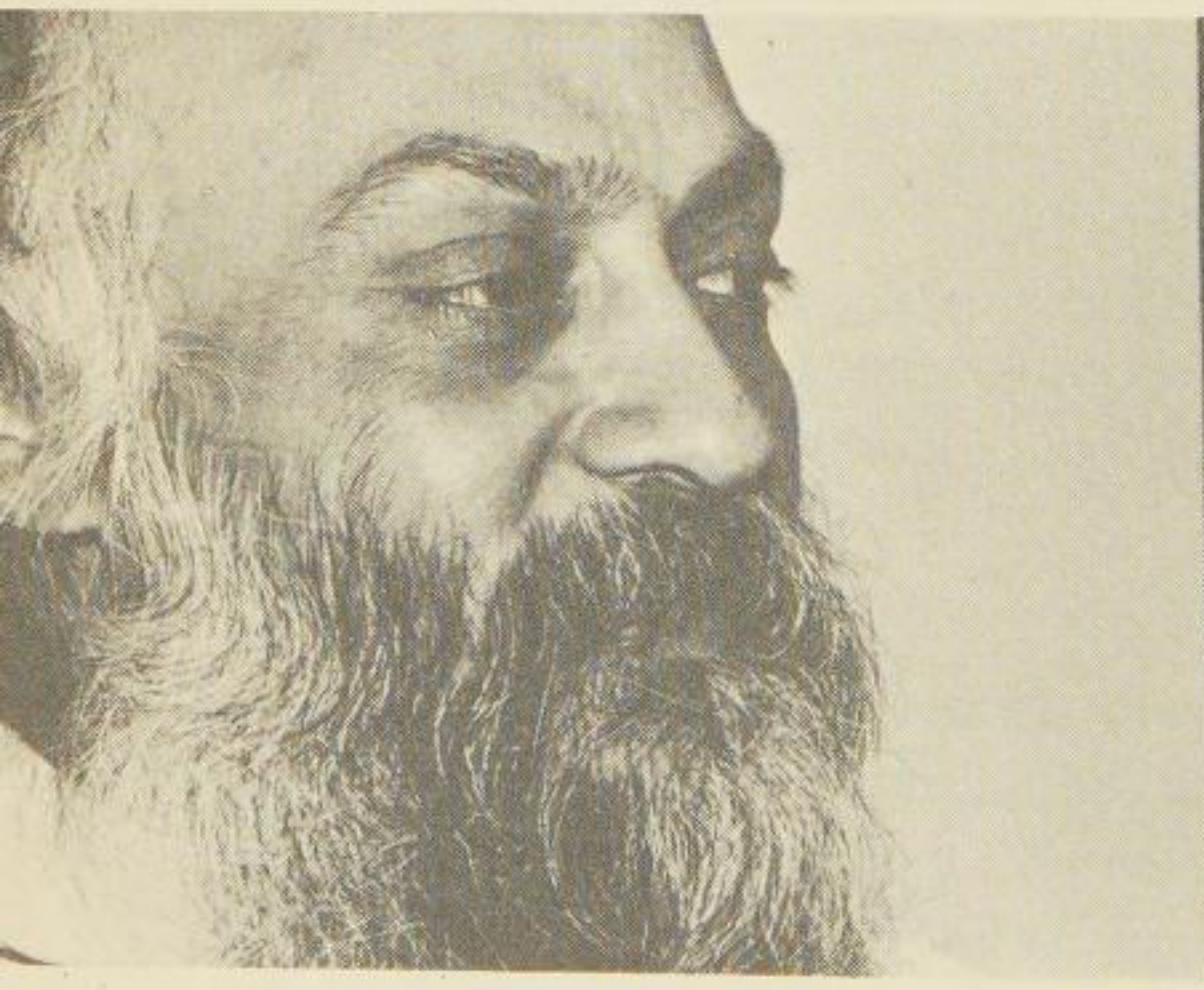
PRABHU ANAND: *I'm feeling very mixed up since the camp. Everything's just sort of closing in and coming to a head somehow. Life's very intense at the moment. I spend a lot of time at the ashram and I feel a lot more in my heart.*

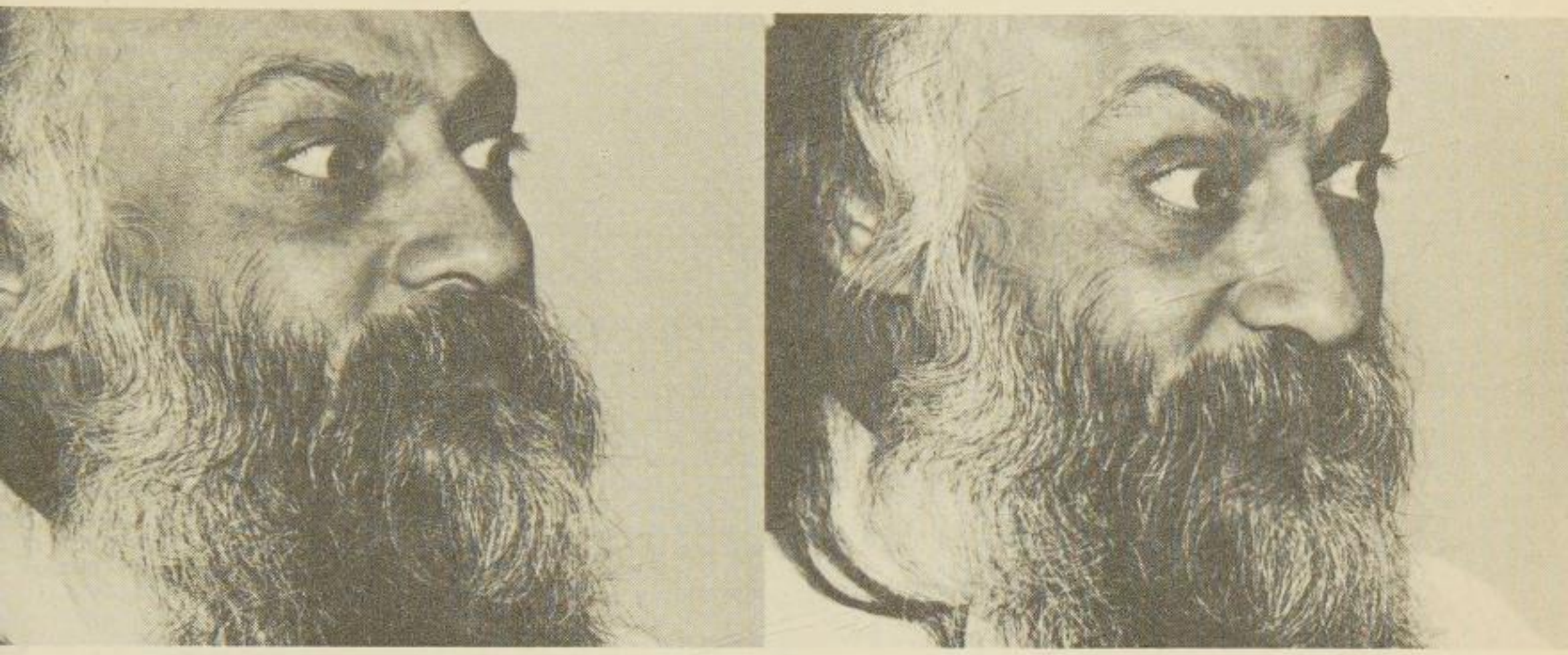
Mm mm, it is a good sign. Something is happening—only then one gets mixed, confused, otherwise not. If you just go on living the way you have always lived you have a clarity—not the clarity that I talk about, but you have a certain clarity. The old habits, the same pattern—you go on following them; you move smoothly. When you come in contact with a person like me and if the contact *really* happens, you will feel confused and mixed up, because the new will start happening and the old is there. You will be hesitating, wavering as to whether to continue with the old or take a jump into the new. Everything will become a chaos . . . that's a good sign.

Jesus is reported to have said, 'I don't bring peace to you—I bring conflict. I don't bring peace to you—I bring a sword.' Christians have been in a difficulty to explain that because Jesus saying that he brings not peace but war looks just . . . not right! 'I bring a sword,' he is saying. 'I am here to destroy you—to destroy all your peace and to create a great conflict in you, to create a great chaos.' And that can only be done by a living master.

Now if you follow Christ and you are a Christian, he cannot bring conflict to you. In fact you will gain much consolation from him. You will feel more peaceful with him; and then the whole point is lost.

I also bring conflict to you. When you are with me there is bound to be a great divide in you one day or other—your past and your future





completely falling apart. If you go with your past, you miss me. That too you cannot do. If you go with me, you will miss your past. That too seems to be very risky, because that's all you have. Your past is all that you possess. If you go with me, if you choose to go with me, you become a beggar. You become poor in spirit because your past becomes meaningless, irrelevant. Your past drops. Then you don't know who you are because you can only know through the past. You don't know what your identity is because your identity comes through the past. You don't know then whether you are a Christian or a Hindu or a Mohammedan.

That's my whole effort—to help you to come to such a critical point where you have to decide either for the future and gamble with the whole past, or to completely close off the future and move with the comfort and convenience of the past.

That's why you are feeling mixed up. So don't feel in a hurry to settle things. Allow this confusion to go to the very roots of your being so that you are divided clear-cut into two parts. In the beginning it will feel almost as if you are becoming schizophrenic, becoming split, but this split is needed.

Once you have decided to get out of the past the confusion will disappear and there will come the clarity that I call clarity. A clarity not because you are efficient in your doings, a clarity not because the path

is familiar, a clarity not because you have certain skilful mechanisms—a clarity because now you don't have any mind so there is nothing to cloud you—just a tremendous openness . . . immeasurable.

That clarity is not really yours. When you are not, that clarity is. That clarity comes only when you have disappeared completely. You are the hindrance. The clarity can come any moment. The moment you decide that you are ready to disappear, the moment you decide to drop fighting, the moment you surrender, the clarity will be yours.

But don't be in a hurry. I'm not saying to do it. I'm not saying that—because you can do it in a hurry and then again and again you will go back. Only when the fruit is ripe is it good for it to fall and disappear into the earth—but only when it is ripe. An unripe fruit is not good; it is not good for it to fall.

So simply wait, watch. Let the confusion be there. Don't try to sort things out, don't try to figure things out; because whatsoever you do is not going to help now. Simply watch. This is a great parting of the ways. The way you have walked up to now is no more going to be your way in the future. You have come to a crossroads. A great decision, a moment of decision is bound to create much turmoil. So simply watch. There is no need to do anything now.

One meditation you can start every night before you go to sleep. . . . Just sit in your bed—sit in a relaxed way—and close your eyes. Feel the body relaxing. . . . If the body starts leaning forwards, allow it; it may lean forward. It may like to take a womb posture—just as when a child is in the mother's womb. If you feel like that, just move into the womb posture: become a small child in the mother's womb.

Then just listen to your breathing, nothing else. Just listen to it—the breathing going in, the breathing going out; the breathing going in, the breathing going out. I'm not saying to say it—just feel it going in; when it is going out, feel it going out.

Just feel it, and in that feeling you will feel tremendous silence and clarity arising.

This is just for ten to twenty minutes—minimum ten, maximum twenty—then go to sleep, mm? And tell me after fifteen days.

SATURDAY OCTOBER 23rd

Just let things happen as if you are not the doer. For fifteen days become completely dead. That will be a very necessary thing for the fruit to ripen and to fall on its own accord.

PRABHU ANAND: *But when you say, 'dead'. . . . I do various things about the ashram . . .*

No, do them! That's not the question. Don't make effort to help or do anything about this confusion. I'm not saying don't eat, don't take a bath—I'm not saying that. Whatsoever you are doing, do. Just don't do anything about this confusion. About this confusion, just be dead, mm? Good.

SUNDAY OCTOBER 24th

BHAGWAN: Mm, Gunakar. When did you arrive?

GUNAKAR (a german sannyasin, a lawyer): *A week ago. I was already here at darshan and I was turned out because my hair smelled. Because of that I learned that in order to come to darshan one has to make sure that the ego is not smelling!*

Sannyasins and visitors coming to darshan are asked to take much care with their bodily preparation to ensure that there is no odour or perfume in their hair or on their bodies.

That's right!

GUNAKAR: *This gave me the remedy, I think, for that. Now I have been able to start witnessing myself. I don't know if it's really witnessing but it feels as if it's something like that.*

Very good! That's the only barrier —the subtle ego. It comes everywhere and it is so subtle that unless you are very very aware of it, it will go on deceiving you. It can take many garbs. It can play many games; it is very inventive. It can even become humbleness, it can become simplicity, it can become sannyas. So only watchfulness is the key.

A few things to be remembered: don't condemn it, otherwise your watchfulness will be corrupted. Once you condemn a thing you have become afraid of it. Once you have condemned a thing you have accepted the power that the thing has over you. You are already in a defensive mood, and when you are defensive, your defeat is certain. When you condemn a thing, you have already accepted that it exists. That very acceptance gives it life energy. Because the ego is not a thing; it is not substantial. It is just a shadow. In fact it does not exist. It exists only like a shadow —it has no matter in it.

But if you become afraid of your shadow and you start running, the shadow will follow you. Your mind makes it run faster —only then can you defeat the shadow; otherwise it is running very fast with you. But that is not the way: by running faster you can never win. The shadow is your shadow, so wherever you are it is there. The mind can say to you, 'Fight with it. Take a sword and cut it into pieces.' You can only cut something which is —you cannot cut something which is not. Absence cannot be cut, only presence. So if you try to cut it, again your energy will be dissipated and by and by you will start feeling that it is hopeless, you cannot win; you are doomed.

So never fight with it; never escape from it. No need to condemn it. Just watch it whatsoever it is. Don't be in a hurry to drop it, because if you are in a hurry to drop it you will not be able to watch it. It is there —there is no hurry. You have simply to feel what it is. So make it a point that you have to see what it is in its various forms. In its different disguises, different names, you have to see it. And whenever you see it, just remember one thing —laugh!

Nothing kills the ego more than laughter. If you can laugh at yourself, it is finished. We laugh at others; we never laugh at ourselves. And the person who has learned to laugh at his own being, at his own ridiculousness, is getting out of the game. Laughter is the best way to get out of it.

So whenever you see it. . . . And it is a beautiful phenomenon because it is so subtle; it can pretend anything. When you find it, when you catch it redhanded, just relax and laugh. No need that the laughter should go outside. A smile will do; even an inner smile will do. Just a smile—just see how beautiful it is, how ridiculous it is, how subtle it is. And by and by you will see that the laughter has completely destroyed it; it has disappeared. The shadow disappears when you sit under the shadow of a tree. When there is no sun falling on you, the shadow disappears. If you find shelter in laughter, the ego has disappeared.

So good, the last darshan has been tremendously beautiful for you because you were turned out. Sometimes things happen in such mysterious ways. If you were not turned out, you may not have learned. Sometimes one learns through misfortunes, miseries, pain, suffering. Sometimes one learns through ridicule. Life is mysterious, but one can learn from everywhere.

(to Michaela, from Germany): Have you any problem that you feel is important for you?

MICHAELA: *At the moment? Yes—I'm scared of sannyas.*

Mm, what is the fear?

MICHAELA: *Well . . . something new that I don't know. The orange, the mala . . .*

But the fear simply shows that you are attracted towards it!

MICHAELA (laughing): *Yes!*

(chuckling) You are going to become a sannyasin!

MICHAELA (laughing again): *Yes!* (laughter from the group)

So better you do it today—then the fear will disappear. That's how fear has disappeared for all these people. (Michaela involuntarily turns around and smilingly peruses the sannyasins around her.)

Yes, look! Better become a sannyasin and see from the inside what it is. Otherwise this will remain a tension in you—so better dissolve it. If you want to think, you can think, but that is not going to help. You will not be able to know what it is, mm?

It is a game you have to play. You have to participate, then you know. It is something beautiful. So are you ready to take the jump? (she nods) Close your eyes!

(Bhagwan places the mala over Michaela's head) All fear disappears with this mala!

This will be your name: Ma Anand Sonal. Anand means bliss and sonal means golden—golden bliss. All that glitters is not gold; only bliss is gold. So be more and more blissful and you will become golden. With being blissful, in the innermost core of being, the sun starts rising, the gold spreads all over the being—one becomes radiant.

This orange colour is nothing but a symbol for the sun, for fire, for light. So change to orange and wait for the inner dawn. It will be coming soon—you are ready!

(to Rani, who said she was about to commence the Vipassana course) Good. That will bring you here more, and to now more. Just

learn one thing, that if you are here and now, misery cannot exist. Being here and now has nothing to do with being here, now—you can be here and now anywhere. That is your inner state. You can be here anywhere and you can be in the now anytime. Whenever you are in the herenow, you will be close to me; thousands of miles away doesn't make any difference.

Whenever you need me, just be here and now and suddenly you are close to me. There comes a moment when the past and the future completely disappear. Then you are in me and I am in you. That has to be learned, and then you will be blissful wherever you are and whatsoever you are.

Bliss is a very unconditional thing. It needs nothing to be blissful. Of course to be miserable many things are needed. Misery needs many conditions to be fulfilled. Misery is very hard. One has to work hard to be miserable. To be blissful is very simple—maybe that's why so many people are miserable, because the difficult becomes a challenge.

And the simple . . . who bothers for the simple? The simple seems too obvious, not worth achieving. That which is very far away and very difficult to achieve gives a challenge to the ego. The ego is always interested in the difficult, in fact in the impossible. And God is just here . . . very simple. We exist in Him, we are born in Him, we die in Him. We have not left His being for a single moment because we cannot be without Him. We breathe in Him. Each breath is His breath, and each beat of the heart is His beat.

But it is so close that the mind is not interested. The mind is always interested in the far away—hence the mind remains miserable. Bliss is herenow. The mind is always there and then. So only learn one thing—if you have learned one thing, you have learned all: whenever you start feeling miserable, remember, you must have moved from the present. You must have fallen a victim of imagination or memory. You must have gone into the spinning, the weaving of dreams, projects, plans. You must have moved away.

Whenever you are miserable that simply means that you are not yourself. Some idea has taken possession of you; some idea has displaced you. You have wavered from your centring. Whenever you are

yourself—centred, unwavering, here and now—misery is impossible. To be is to be blissful. Not to be is to be miserable. And the way to be miserable is to go away—either into the past or into the future, but never to be herenow. And when I say herenow, I don't mean two words; they are one word.

Albert Einstein coined a new word. He used to call it 'spatiotime', because he came to feel, observe, through his scientific research work, that time is just a fourth dimension to space—time is not a separate thing; that space has three dimensions, and time is just the fourth dimension of space. The division exists in our mind—the division is not existential. In existence itself, time and space are one. It is closer to reality.

'Spatiotime' is a scientific term. When I say herenow I translate it into ordinary human language, but I use herenow as one word. Here means space; now means time. Now is the fourth dimension of here . . . just another aspect of here. If you can be here you will be in the now. If you can be in the now, you will be here. So if you can manage one, the other will follow automatically.

And in Vipassana remember it—many moments will come when you will be thrown so totally into the herenow that you will find who you are for the first time. Vipassana is one of the deepest-going methods, so be in it totally. Good, Rani.

(to Alice, a plump, cheerful-looking dutch woman) What do you do in the West?

ALICE: *I have studied psychology and I work with drug addicts.*

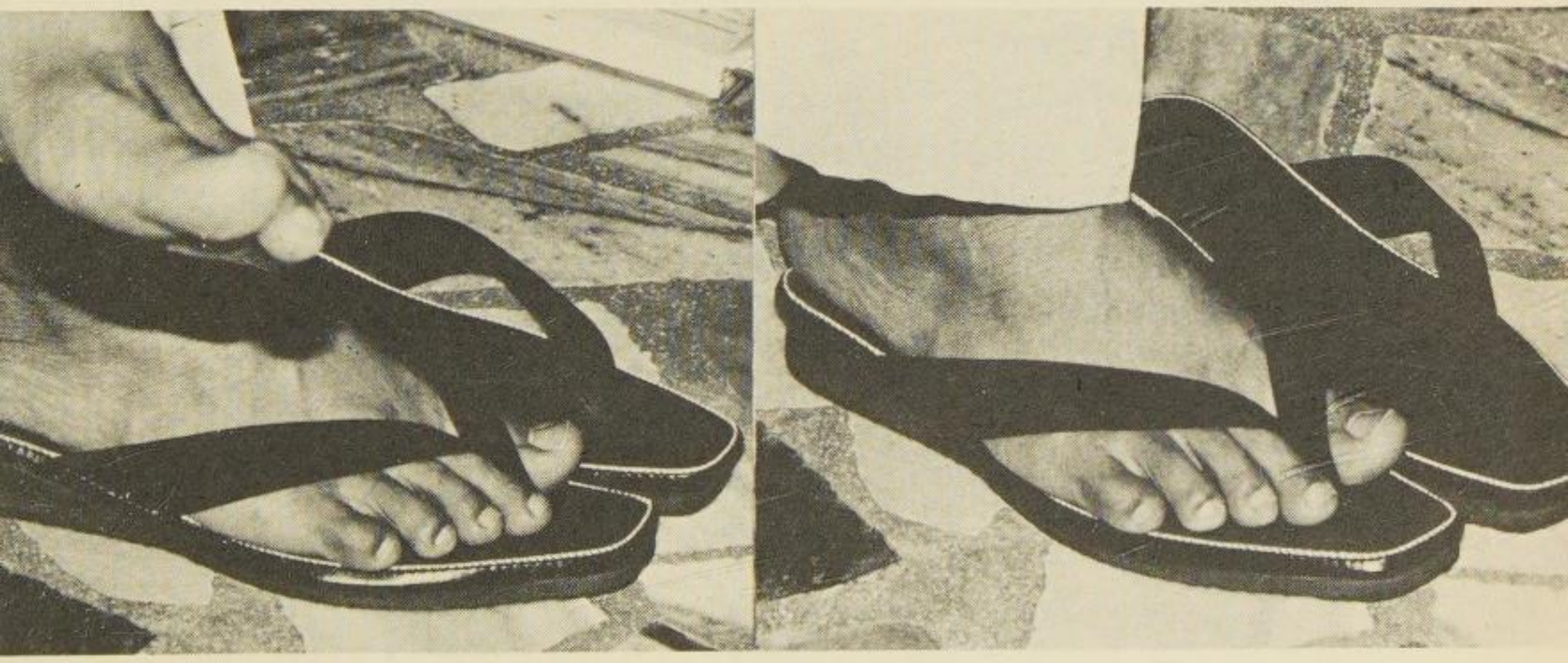
That's very good. Bring some meditations to your drug addicts! It will be very helpful, because anybody who goes to drugs is really in

search of meditation. He is searching in a wrong direction, but his search is right. The direction is wrong, certainly wrong, but his desire is right. His desire has to be respected.

ALICE: *Yes. I love these junkies very much!*

Mm, because they are the people who are in search of some other kind of experience which is not available in ordinary life. They are fed up with ordinary life; it is too routine and too dull. They stumble upon drugs because that seems more available; meditation is not so easily available. Drugs are very cheap and easy; meditation is very hard, difficult. One has to grow into it. It takes months, years, sometimes lives. People are not ready to wait that long—not at least in the West. People are in such a hurry.

Christianity and Judaism have created a very wrong notion in the minds of people—that you have only one life. Because of that concept of one life, time is too short and many things have to be done. A person has seventy, eighty, or ninety years at the most to live. Thirty years will be lost in sleep: eight hours per day. One third of life goes in sleep, one third of life goes in work, offices, factory. There is one third of life



left and that is taken up by so many routine things—shaving, bathing, having lunch, supper, fighting, loving. One day one finds that the whole life is gone and there was not a single experience that you could say was worthwhile.

And as people come closer to death, they become more hectic. They start searching hectically for some way to get out of this rut, this mechanical dull life . . . colourless. Every morning rushing to the same commuter train. Every evening coming to the same house, the same wife, the same children . . . and the same old story. By and by intelligence disappears—people become like robots. They get up, they go to the office, they work, they come home, but the zest for life is no more there. They simply go on dragging themselves from here to there, from there to here, knowing well that they are simply moving towards death.

These are the people who one day or other become victims of drugs, because drugs can give you a vision. At least they can give you a totally different dream world which is really more beautiful, more colourful, than this ordinary world. Meditation can also give you a better world—not a dream world. Meditation gives you a clear insight, vision, so that this same ordinary world becomes suffused with extraordinariness. It gives you such clarity that this ordinary black and white world becomes psychedelic, more colourful. Ordinary sounds become musical, ordinary people become so extraordinary because you can see through them.

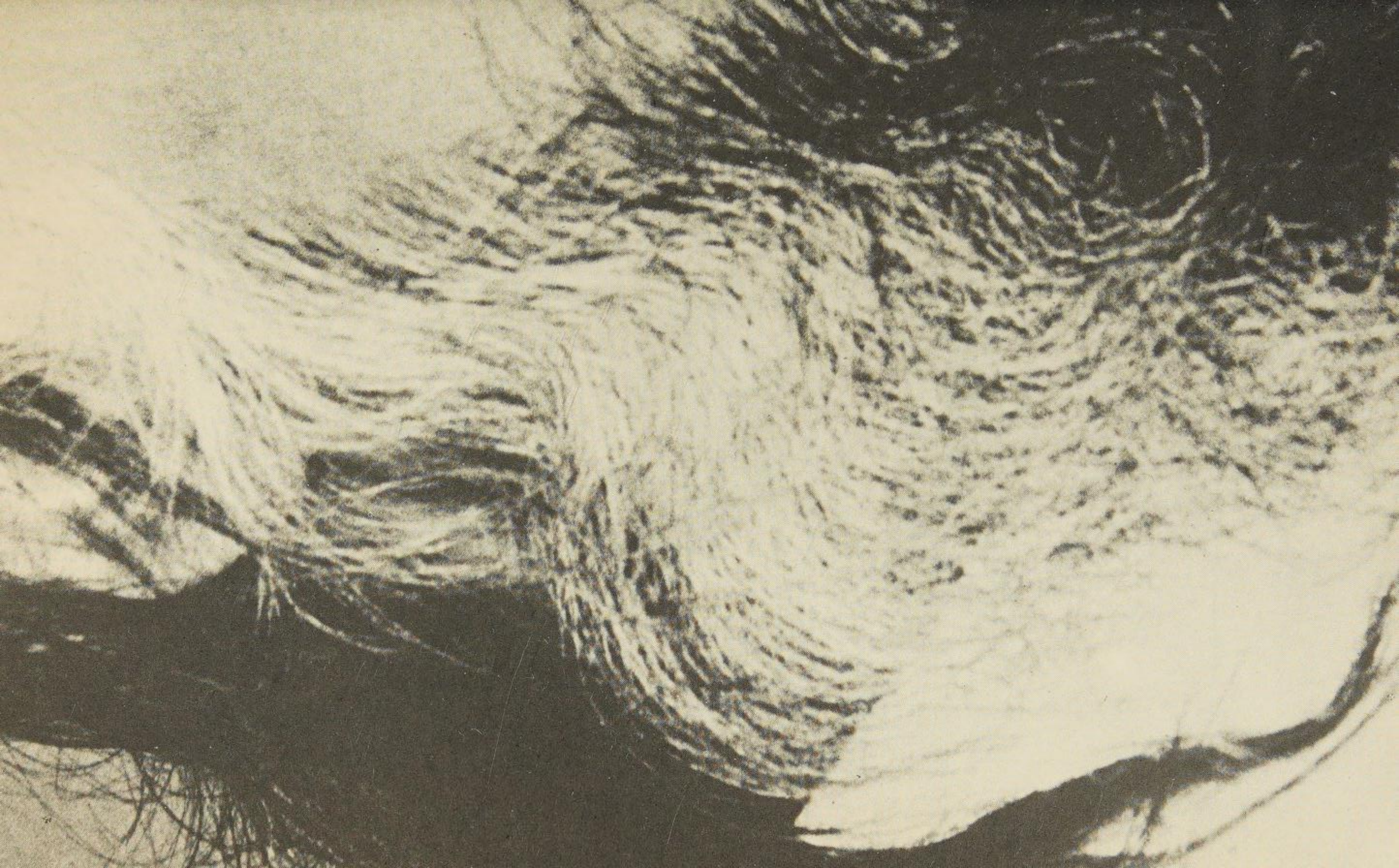
Drugs deceive people. They don't give them insight. In fact they destroy their insight completely, but they lead them to a dream world, and that dream world is at least better than this ordinary routine world. These are the people who are basically in search of meditation. Help them. They can become great meditators. Good.

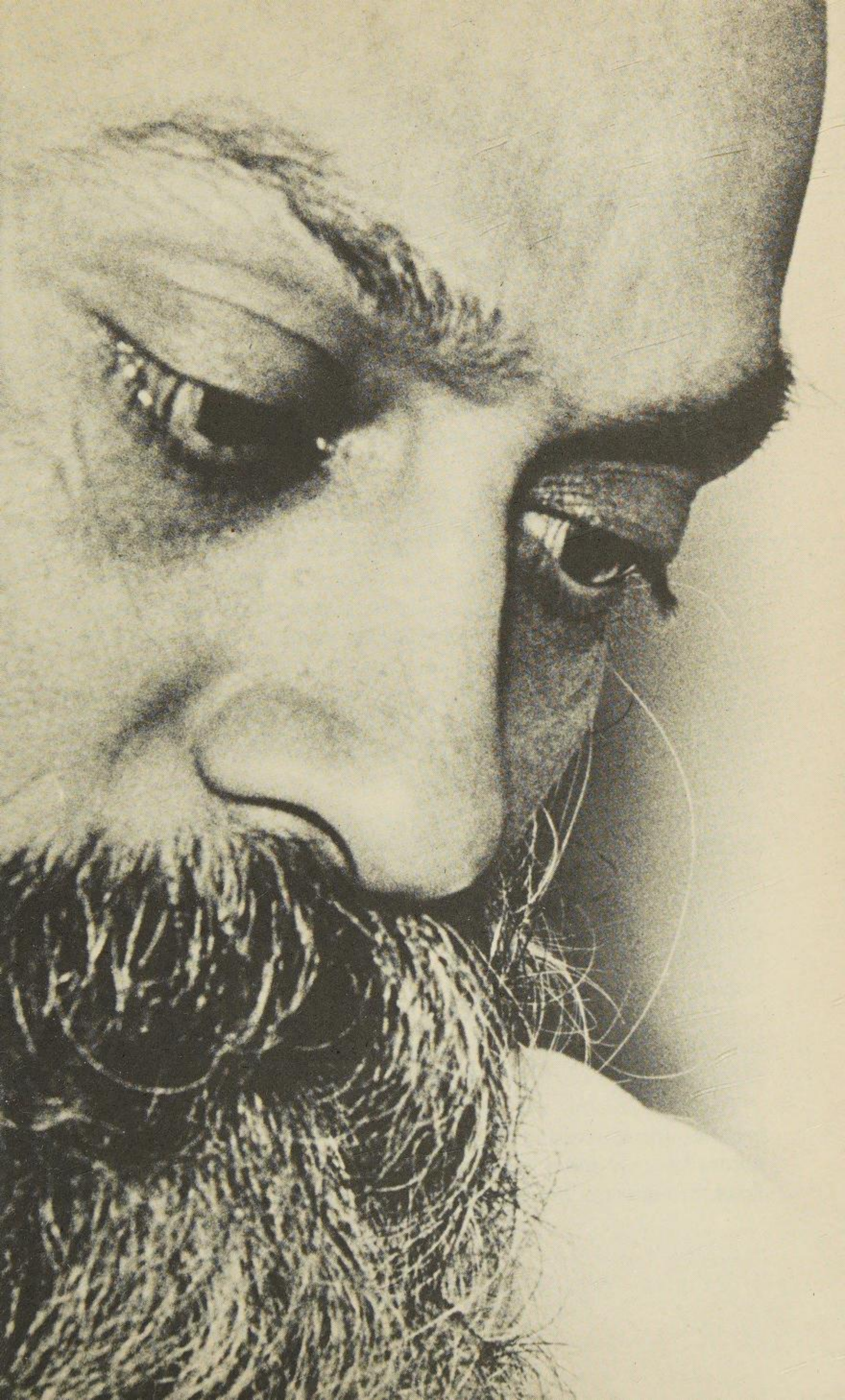
SUNDAY OCTOBER 24th

'He's the parent that I always wanted and never had
He's total understanding
However negative I feel
I can hear Him chuckle and say it's okay
And if He accepts me when I'm like that
the least I can do is to accept myself.'

'Bhagwan is something beyond me
I am so overwhelmed and awed
but at the same time
intimately linked.'

'He has an added radiance —
as though energies of love are playing
He's the centre of something very large
I have no doubt that this is the greatest man
I have ever set eyes on.'





MONDAY OCTOBER 25th

To Lydia, a mature, handsome-looking english woman, Bhagwan explained the meaning of her sannyas name — Deva Nisarga. . . .

BHAGWAN: Nisarga means to be natural, to be spontaneous, to be simple and poor. And blessed are the poor — only they shall inherit the kingdom of God. Only the poor are rich. This inner poverty is really an inner richness. When you simply move with nature, by and by you disappear. You are so poor that even you are not there — the poverty is total. When the poverty is total, there is nothing to possess and nobody to possess it. That's what Jesus means when he says 'poor in spirit'. A man can be poor but may not be poor in spirit. He may not have anything to claim as his own but at least he has his ego. He may not have possessions but he has the possessor.

The inner poverty, the poor in spirit, means that even the possessor is gone — no possessions, no possessor. Then you cannot be against nature because there is nobody to be against. Then nature simply flows through you. You become like a cloud: wherever the winds take

it, it goes. It has no idea of its own. It has no destiny, no private goal. It has not planned any journey, so wherever it lands it is beautiful, because there is never any frustration. Frustration comes out of a private goal.

Whenever you come across a man who is frustrated, it simply shows that he has a private goal against the universe. Naturally he is frustrated. When you move with the universe, there is no frustration; there is tremendous fulfillment. Each moment is joy because everything is going right. Nothing can go wrong because whatsoever is happening is how it should happen.

That is the meaning of nisarga. It is one of the most beautiful terms in Sanskrit. And I would like you to disappear completely, to die completely. And it is possible—that's why I am giving you this name. You are just on the brink of it, on the very edge. A slight push and you will be gone. So just remember it, and this name will become a continuous reminding—what Gurdjieff calls self-remembering.

That is the meaning of changing the name. Ordinarily names are meaningless. They don't have any relevance to your being because they are given to you by people who cannot read your being. Maybe they like the sound of the name, maybe they like the dictionary meaning of the name. Maybe the name was very popular. They heard it somewhere—some famous man also had the same name: some actor, some actress, some author, some musician, some singer, some poet. It was famous in the same way and so the parents gave it to you. But they cannot read your being. When a master gives you a name, it is not ordinary. It has tremendous significance. It is like a seed which will start sprouting. In the right season and in the right climate it will become a big tree.

This is going to be your path. Tao is your path—to be natural, to be simple. Struggle is not for you. A profound surrender—and out of that surrender your being will be born. And you can do it, you can do it very gracefully. . . . I have been watching you. Good, Nisarga.

In an interview with her some days later, Nisarga described what she saw as stepping stones in her growth that finally led her to Bhagwan.

NISARGA: I suppose my first teachers were the nuns in my convent. And very definitely some of the nuns were teachers. My next teacher was perhaps the theatre, an academy, RADA—which sounds strange perhaps, but it was the first time that I had become aware of energies, and aware that you could become part of energies that were bigger than yourself; that when you and the audience were part of an energy, something very very special happened.

I went into RADA at eighteen, and I was on the stage until I married at twenty-three. This was just about the time of the war. At the beginning of the war I was still in theatre, but when the bombing really started we all went into various services. I went into the fire service and some of us went into WRENS, WAFS, and so on, so that broke up that phase.

Then after that was over, married, I had two beautiful sons, but I think all war marriages were difficult for us. We came back different people, and this marriage, though we loved each other, broke up. And so from then on one realised that one was not capable of loving, in the sense that one deeply wanted to understand love, and that after a world war, and even before it, life seemed totally meaningless. And so began this great search—for the capacity to love and for meaning.

And then I was lucky enough to come across Ouspensky's and Gurdjieff's books, having tried theosophy, dragging my young children to all these strange groups and things! Then I found Maurice Nichol's books—I found the first of the 'Commentaries', and was so lucky because I was able to join him for the last six months of his life. But it meant that this was a sort of touchstone, and remained a touchstone for truth after he died.

And of course his octave ended, as his wife said, with his death. When people wanted to carry it on, she said, 'You must understand that Maurice Nichol's octave is over.' They wanted her to carry on and she said, 'No, but you must do what you want.' So the disciples got together led by three of them, and carried on for several years, and we were part of that group. But in a way it had already burned out. Its cornerstone had been removed.

Then a man called Rodney Collins came through from Mexico—and you may have read his books. He wrote, 'Theory of Celestial Life'. He was working in Mexico, and he was an Ouspensky man. He was much closer to his own source. Of course when disciples are two or three generations away from the man who's poured the energy, it weakens it a bit and it's less. We were lucky enough to be with him in Mexico. We went to Mexico and we were with him until he died. He didn't last much more than six months either, and so we became rather suspicious about our teachers!

MANEESHA: In the course of these years were you beginning to find some sort of answer to the meaning of life, the search for love?

NISARGA: Well, I really don't want to go into what happened with Rodney's death, because it was a strange one. But I do know that the night he died, we didn't know he'd died. He'd fallen off something . . . he'd fallen off a tower. There was a sort of rumour coming back that he died, and we didn't believe it—or I didn't believe it. But I dreamt that night, and there was no question that he seemed to me to be there.

MANEESHA: But looking back over that period when you were working with him, what had been happening to your growth?

NISARGA: Well, that's what I was getting around to because when he died, he came back, and I remember being very angry with him and saying . . .

MANEESHA: He appeared to you in your dream?

NISARGA: Yes, in the middle of the night, and for me there was no question that he came. And I said, 'You can't go! You can't leave us—we're not ready.'

And he said, 'There will be men much greater than I to help you when the time comes.' And I had the feeling that there would be three. And he said, 'If you look the work is already there.' That's how I felt about it; I felt that a lot of groundwork had been done, but I personally was in no fit state to be left.

So for six months after his death we struggled on — the group, alone — in various complicated circumstances. Then the group said, 'Well, we will discuss and see what we have attained, and try and form a group ourselves.' After boring ourselves to death for six months, we realised, 'We just haven't got the energy flow in ourselves to hold the group together.' So we went back to England, and my husband and I were sent back as guinea pigs because we were told by the Nichol group that a very special man had come from the East, and his name was Bapak Subud, and that now he was with John Bennett, and would we like to come and experience what they were experiencing. And then when we asked them about it, they couldn't describe it — which we thought was very important because it was the first time we'd ever heard them totally inarticulate.

So that was how I came into Subud, through various groups. Then I was in Subud in Mexico for fourteen years.

MANEESHA: Were you living in a community?

NISARGA: In Mexico — no. I was living a very rich — by that I mean a totally normal — life on many levels. It was a very social life in one way, and one was sort of doing charity work in another way; playing lots of bridge, doing lots of entertainment, and keeping totally secret, because not even my closest friends knew that I was associated with a group, Subud. It was the gurdjieffian training that one kept these things very very private.

And there was no doubt at all in Subud that one moved immediately into very deep experiences. And I think at that point we were all terribly lucky because my sons were all big enough to come into it too. But the life we were leading kept it balanced so that we were walking in a very balanced, very full way. But then my second husband with whom I was very close, died, though I carried on in Mexico for four years. After that was over I went knowing that there was still some barrier in myself I had not got through.

I went to live in the storm centre in Java —and it was a storm centre! From then on it became very very strong. I thought I knew a great deal about life. I thought I had experienced life very fully, but I found that I hadn't touched the surface of either good or evil. And it was fine when one was floating on a highway, but when you were suddenly faced with evil in yourself as well as around you, on a scale you didn't know about, instead of floating to heaven, I definitely did a dive. And perhaps by being taken on a world tour with Bapak, as handmaiden to his wife Ibu . . . Just before this happened, I think one had been exposed to forces, and was by then very weak —physically very weak. We had been getting about three hours, four hours sleep, and moving every four days to a new country and city, doing terribly intensive work with a new group. And there was no question that Bapak was under somebody's orders, and that he was an amazing man.

MANEESHA: What were your feelings about him —a great love and respect?

NISARGA: Never total, and that perhaps was my fault. But the more time went on, the more I felt that I had been lucky that it wasn't a totality, because as is so often the temptation in situations like this, this man becomes the substitute for one's turning into one's own being. It was the way of total devotion, and there was no doubt that a great deal of groundwork was going on in all of us. I felt so much that we mattered as a group more than we mattered as individuals; that it was the lifting of the whole group consciousness.

I think that, as I told you once, those of us who were sort of the inner community became the composite soul. It wasn't only that we loved each other —because sometimes we hated each other —but we had become a composite soul, so you knew that this thought that you were thinking was not yours, that it was really that person's thought. Or you had a dream which you knew was for somebody else although perhaps it could come through you more easily, and then you had to take it to them. You would be able to pick up where you should be, very often, even though sometimes it was against orders. There was a feeling . . . It was an islamic community; up to a point Bapak was trying to work over and above the islamic framework. But there

was not this extraordinary openness that you have here; not the feeling that totally expressed love is really very important. Marriages were arranged and people were encouraged to marry each other, and then live through it somehow. And that was often rather disturbing to watch. I think it probably had its purposes as well.

But there came a time when I feel that something happened within the group. In fact when Bapak's wife, Ibu, died, it was as though a switch had been turned off or shifted in some way. And for those of us who were there at the time, you either made a totally new connection with totally open eyes, or you felt that you couldn't make the connection again.

For a long time there were the two groups: the group on the inner side who knew what was really happening, and the people who were totally devoted, who didn't. So it was very uncomfortable being among the few who did know. The responsibility was really very very great because you were playing a play within a play within a play. And I probably found that I wasn't subtle enough really. When the inner play became the outer —in the beginning it was not; it was a totally esoteric thing. When it became outer, it was a great shock for everyone.

MANEESHA: So at what stage did you leave?

NISARGA: I left six months after Ibu's death and after there had been a world congress, and when the whole thing had become materially very heavy. As I'd been doing nursing for the whole period that I was there, I was probably taking on more than I could handle anyhow, because in nursing you were taking on a lot, and I think I was gradually wearing down.

I cracked and I became very ill. In fact at this period three of us got cancer. Babies dying, babies were born dead, pregnant mothers aborting, the maids refusing to stay around any more. It was a very very strange time.

MANEESHA: Where were you living at this stage?

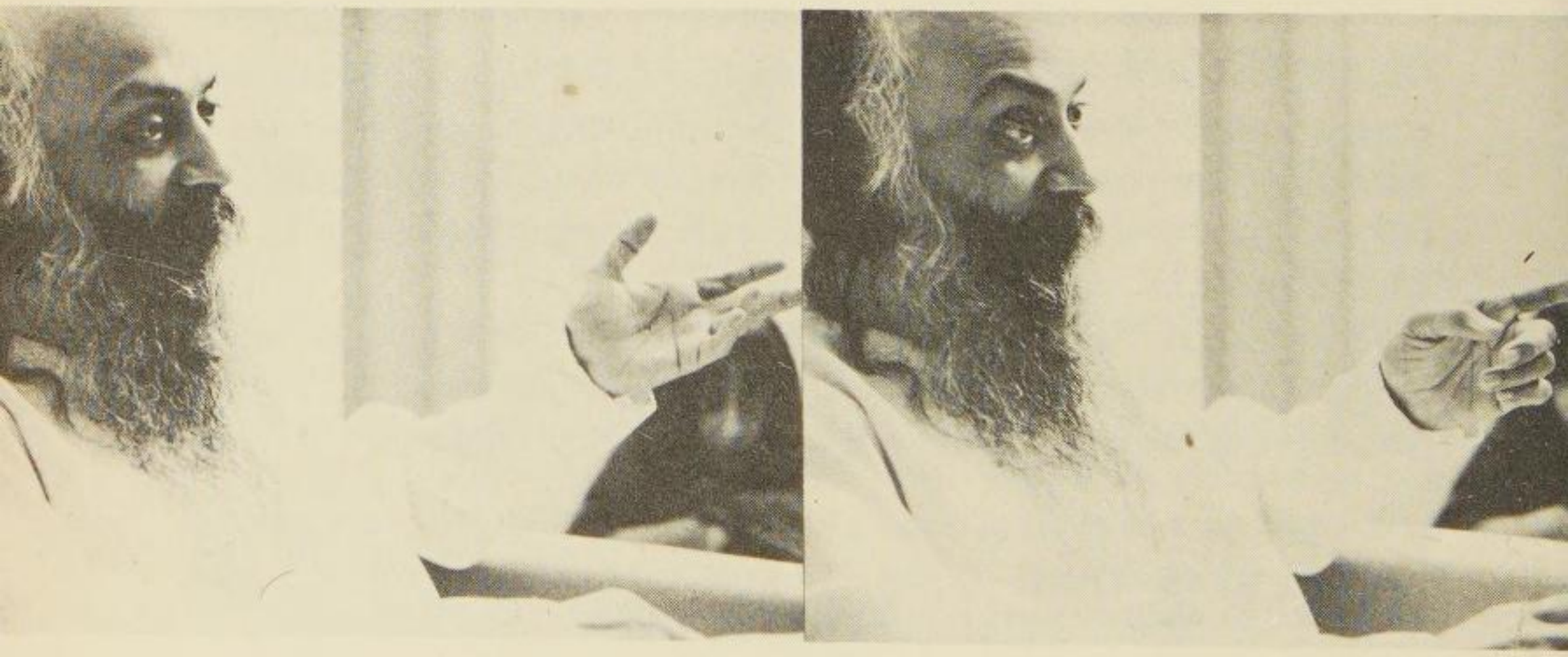
NISARGA: In the centre, in Bapak's 'complex'. Everyone went through this, but we all went through it differently, and some more successfully than others. Some remained totally devoted and totally involved, though perhaps nothing has ever really been quite the same again. Maybe it was necessary because maybe everybody had to grow up, had to push on to their own future, and this was a very violent way of doing it, but it just had to happen that way. Bapak is certainly a man around whom things happened, unlike Gurdjieff who seemed to arrange happenings.

With Bapak it was unbelievable. It was happening, and he seemed to be sometimes as surprised as everybody else was!

MANEESHA: With him, though, you never had a feeling of, 'This is it — this is the man'? There wasn't that sort of feeling for you?

NISARGA: I felt most deeply about the latihan. It was the latihan that I totally believed in as a method. I thought of it as a living force.

I was always aware that with Bapak extraordinary things happened, but I was always tremendously aware and I always used to think of the being who overshadowed him. And I always felt that my connection — which I wasn't really ever totally able to make — was with that being who overshadowed him;

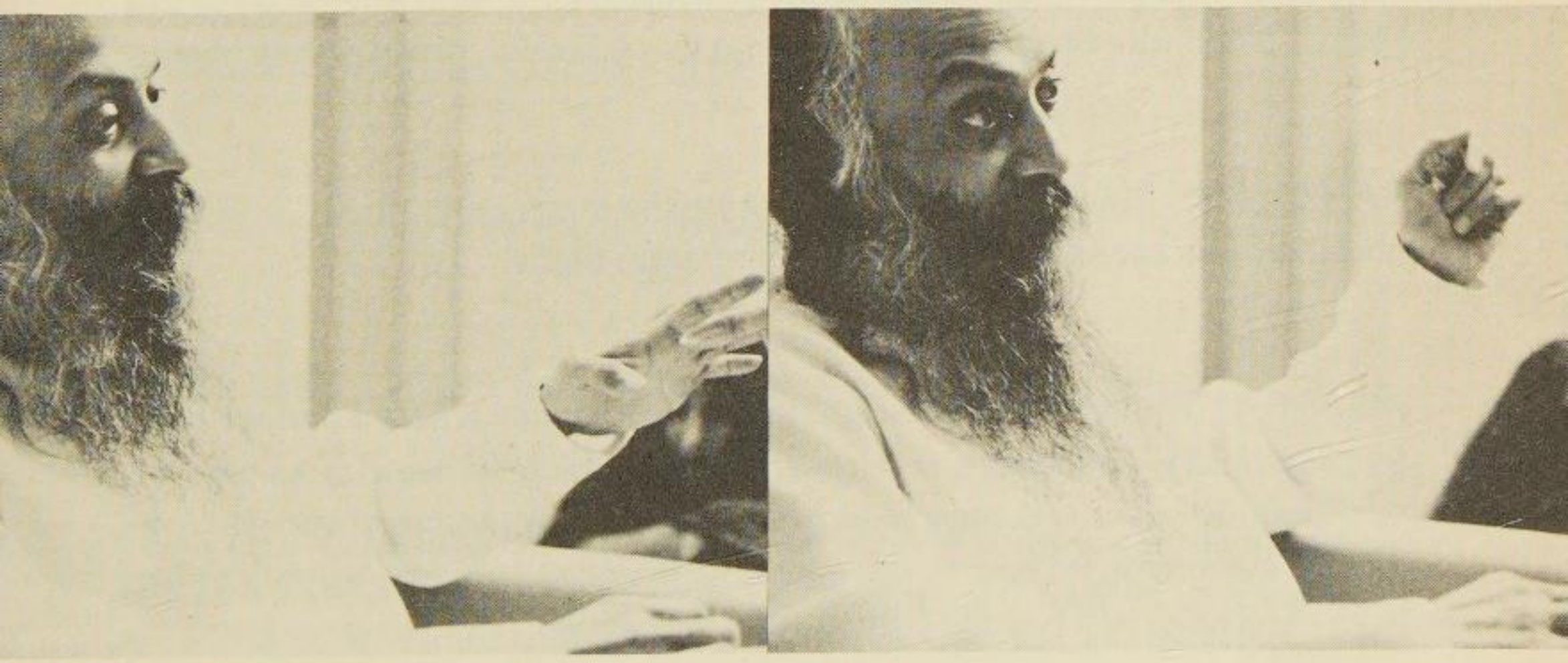


from whom one felt sometimes that one had an extraordinary set of instructions. So I very much saw Bapak as a channel.

And then I had some extraordinary experiences seeing—well, it's one's own seeing again — literally seeing Christ in the body of light and Mohammed together over his head, and being in such a state of shock afterwards, which makes it more legitimate, I think, because it's when it affects you that it isn't just in the imagination; that it actually changes you for days and days and days. So things were happening. I've probably projected what I saw onto these two figures, except the amazing thing was that Christ was really warm and laughing. That was . . . I couldn't have thought of that! Just roaring with laughter! And I kept on saying, 'I *knew* he was a man. I *knew* he was a man! He couldn't laugh like that if he hadn't been a man. Not some God-figure — he was a man!' And then of course it was so very very vivid.

But the most frightening thing was being aware of evil, being aware of when that was being projected, but this was probably all part of the work. Three of us got cancer. One who stayed behind died, and the two who got out at this time put the pieces together again. I literally couldn't fry an egg, couldn't possibly drive a car; had to be told what my name was; went into the hospital and had this operation which probably wasn't altogether necessary because it was only the beginnings of cancer.

MANEESHA: You had brain surgery?



NISARGA: No, it was abdominal surgery, but it affected my nervous system and my mind had been blown. I was never so bad that I had a total breakdown, but it was like that. I did have to go on my own for six months which I think was the alternative of going into a home. I went to Cyprus for six months and didn't speak Greek or know anybody, and sat in an enormous great house by myself and got the energy together again.

MANEESHA: At what stage did you hear about Bhagwan?

NISARGA: Well, after that I decided that paradise doesn't exist, so you create it. So I tried to create a world in Ibiza as I had dreams of Cyprus being dangerous for me. In Ibiza I tried and got the pieces together. And it was through Chetana, who was very fond of one of my sons, that I first heard about Bhagwan. I read in 'Genesis' —this pamphlet for a new world group —Bhagwan's talk on sex, and I thought 'My goodness, this is the first man I have ever heard who understood what he was talking about.' Then Chetana asked me to read the books because she wanted to know what I thought about what this man was doing. And I said, 'It's great. My blessings.'

She began sending tapes back from here. When I heard the tapes it was as though the decision had been made in me. The rest of me was in an absolute blue funk, because I didn't want to have anything to do with anything like this again. I'd had four years in which to come to a peaceful, centred state again.

MANEESHA: Any impressions on hearing the tapes apart from . . . ? Well, obviously you seemed to sense something from them?

NISARGA: The tapes sunk straight into me to a place where I had no mind and where all is willingness, and it seemed everything I'd heard from him was as though if one could have said it oneself, one would have said it . . . as though everything I'd ever done, ever said, ever been, he knew about or had been. And he gave it beauty —the beauty it deserved —and he gave it also the

assessment that it needed. Because this was not only a beautiful man, this was a very very very wise man. He was obviously able to handle whatever he had set out to do.

MANEESHA: What happened then between hearing the tapes and finally coming here?

NISARGA: I had just begun to get my perception of paradise together. The ecological system had begun to work. I'd laid on water to plant trees, rebuilt the farmhouse; there was a meditation room in it; there was much light and beauty —suddenly it was together. I thought, 'Now I've done it. I'll just go and take a look at what's happening in India. I'll just have a look and I'll make arrangements so that I can't possibly get caught there. It won't be like that this time! This time I'll bring all my wisdom to it and all that I've been through. Now it's really not about anybody else but me. There isn't that much time left. It's only about getting home.'

Bhagwan later said this in a lecture—but he takes the words out of your mouth! —about fulfilling the purpose of one's existence because there's nothing else left to do.

MANEESHA: So you just came to have a quick look?

NISARGA: I came to have a quick look and run! (laughter)

MANEESHA: Did you first see Bhagwan at a lecture or at darshan?

NISARGA: I first saw him at a lecture, the hindi lectures. I was sitting on the right so I could see him coming down the corridor, and I had moved into that space purposely. I never had any doubt even as I saw him in the far distance.

MANEESHA: Can you describe your feelings?

NISARGA: Well, for me, Bapak was an extraordinary man and I sensed a quality in him that was unlike all others. I mean, Krishnamurti is an extraordinary man. Suzuki, whom I had got to know in Mexico, was an extraordinary man, but this man has an added radiance, as though energies of love are playing, and he's the centre, the current of something very large.

I told him at darshan that I had three horses running in one direction — body, mind and spirit — but the heart pulling me in the opposite direction. And he said, 'That's lovely to have three horses running together. Don't worry about the fourth — I'll look after it!' And I knew he would and I didn't worry.

MANEESHA: And did you have the feeling that this was the man when you saw him?

NISARGA (quietly): I have no doubt that this is the greatest man I've ever set eyes on. But there's a wound in my heart and . . . so I can't trust the heart. I can trust this thing that moves where I can't think — it lies below all . . . even feelings.

It was interesting in darshan that day. I was in such anguish, a sort of paralysing anguish just before he came in. Then I felt so totally phoney, but that's merely because one is probably in the light, and probably because I was in this state, seeing in a different way so that all the phoniness in me was thrown into relief in every inner move I made. For the first time I felt totally false in front of him, although I was being as sincere as I know how. I think it was only because it was brought to me so that I could very uncozily 'see'. It was as though the body was perfectly happy. The body was doing its own thing, totally happy, quite at home, whereas 'I' was in misery.

I think he may have been even perhaps giving me a taste of what it's like when you don't have an ego. The ego was freaking! But I do know that when he put his hands on my head it was as though a warmth were coming through them, almost more than I could handle. And when he went out, I couldn't talk.

MONDAY OCTOBER 25th

People came up to me at the gate but I was in a state of shock. If one knew how not to fight! This probably takes time.

And Laxmi saw me just now and said could I make arrangements so I could come and live here permanently, and I felt the same state of absolute shock.

MANEESHA: She asked you to stay?

NISARGA: Yes, if one could arrange it. Well, I suppose I could; I'll see what could be done. I might even like it. Does the ashram need money?

MANEESHA: I think primarily we need you. You're a beautiful person . . . it would be lovely to have you here. I feel so conscious of us as a community, and so many really beautiful people are coming with beautiful energy. I felt that when I first saw you . . . drawn to you.

NISARGA: I feel tremendously drawn to the community — much more than I care to admit. Tremendously! I've never seen flames dancing before! I've never seen such marvellous, marvellous bawdy laughter — real live flames! And being told things one so desperately needs to know — like to go into negativity, to go right into it; don't feel guilty. Flow all the way in so that it will tip and you will come floating out again.

It's amazing that these things should be said now. Perhaps I didn't listen to them before, but I don't think it's ever been quite the same. And it's so fantastic seeing young people not being knotted up; being given the full flow that they need not to distort themselves; this recognition that sex is something absolutely fantastic. This is quite extraordinary.

In a way Bapak says sex is fantastic, but it had to be for married couples, only in special circumstances and you can't have it order! You can't fix the married couples and then say, 'Now you can have sex.' It isn't like that.

I totally believe Bhagwan when he says that this is the beginning of the new world. I think I'm seeing the most exciting thing I've ever seen.

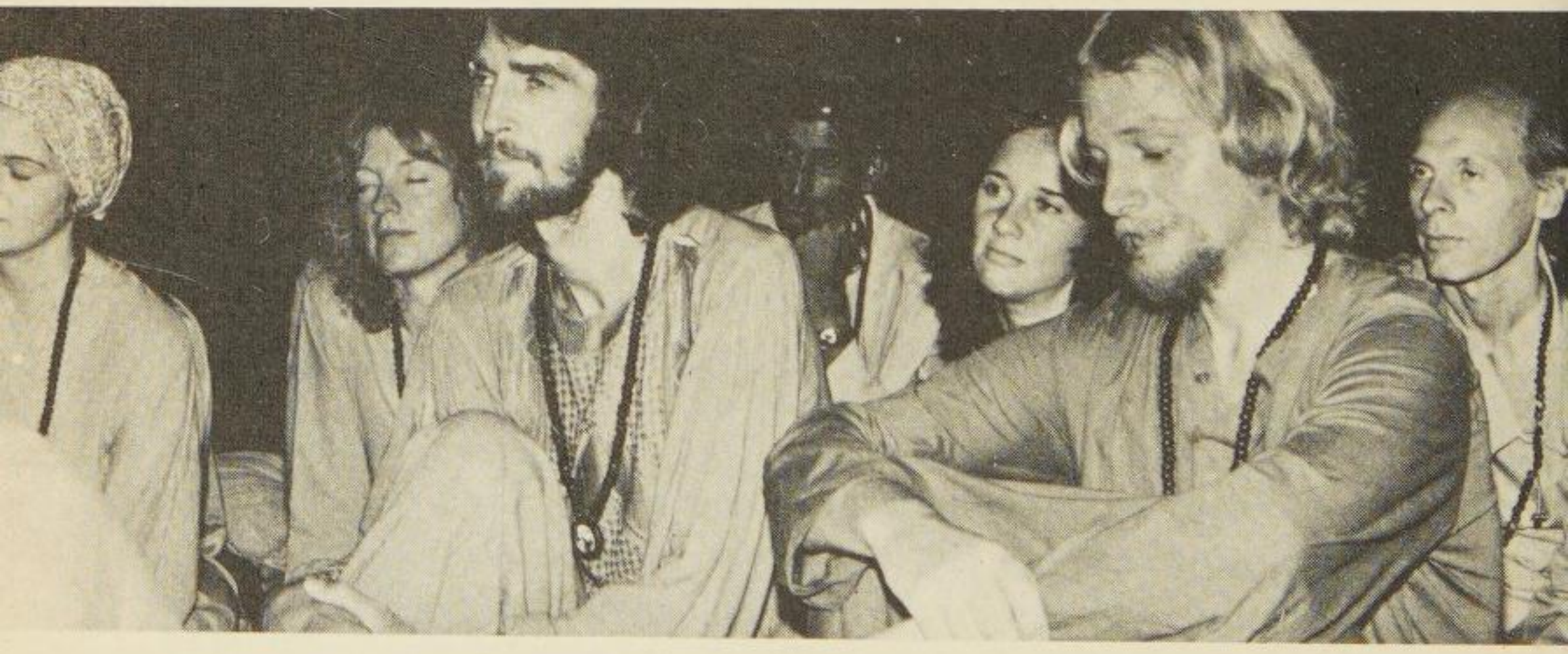
MANEESHA: Can we go back to just after your second darshan? What transpired over the next few days between then and when you decided to take sannyas?

NISARGA: I hadn't been pushed. I was so grateful for that—that Bhagwan used no pressure; told me not to make an issue of it, not to think about it; just to let go of things—everything I'd ever thought about. I didn't even think of my children at all . . . just danced. I danced and hummed and floated. It was so utterly blissful.

I was waiting for my own inner sign, and I had a nightmare. It was the nightmare that made me understand what was happening.

I was in a large house with three archetypal figures: mother-figure, father-husband, and son-figure. We were preparing for me to go on a journey. I'm packing and run to my mother in great distress because I find my suitcase is burning. She laughs, shrugs.

An Indian enters and says that we must leave immediately. I feel panic as though a hurricane is blowing through; rush to leave my room in order, pushing all the furniture against the walls, and leave a male figure to take over. When he complains about the furniture, I say that that's his problem now, and am rushed off by the archetypal figures and the Indian.



MONDAY OCTOBER 25th

As we arrive at the dock I say in a panic that I have left my passport and ticket behind; the male archetype scolds me but the Indian says, 'That is no problem. I can get you aboard without.' I awake startled to find that the Indian and I are on board together, the boat about to sail.

So that afternoon I asked for darshan. I meant just to ask for darshan, but Laxmi took one look at me . . . (laughter) Then having committed myself, I was quiet, feeling that this is my death warrant.

MANEESHA: So what's been happening since you've been a sannyasin? Has it felt like a significant step?

NISARGA: I'm still feeling. . . . Have you ever had a child? You remember that feeling after you've had the child—of shock and weakness? Well, I feel like that—very temperamental, wanting to cry, not knowing why; not knowing where I am and being very nervous, and knowing that this is just perhaps the after-birth symptoms.

It was the lovely Divya (a resident sannyasin) to whom I said how strange that one should have felt like this at darshan instead of feeling ecstatic. It was she who said perhaps it's the vulnerability following birth, and I think that's how I feel . . . very strange.

MANEESHA: Have you been doing the meditations?

NISARGA: Yes. The meditations keep me together enormously. I love the Kundalini. It's really absolutely marvellous. And I love all of them except the Dynamic. The body enjoyed it but nothing else enjoyed it, whereas something very deep gets something out of all the other four meditations. I became fonder and fonder of the Gourishankar, though I rejected it in the beginning because of course the latihan isn't the latihan as I knew it. But I realise that having the latihan structured keeps it very safe. If you have the latihan unstructured. . . . We were only allowed to do it three times a week.

And I notice with the meditations and with the camps that we are very carefully led from one position to another, and there's much more control behind the scenes.

I've noticed, when people go into catharsis, how quickly they come out. This is very impressive, because if they went into catharsis with Subud, they went into it for sometimes weeks, months at a time. We'd really have to follow them around and climb trees after them . . . take knives out of their hands.

MANEESHA: You said you had the feeling of control behind the scenes. Do you feel that you have permission and the support of an environment to let go, to be?

NISARGA: Yes, and in a very special way, I know what I'm into. Mind you, basically I know that the whole thing is Bhagwan, but within certain games that one plays, one must feel a connection in depth with that game. And I'm sure that there is that connection.

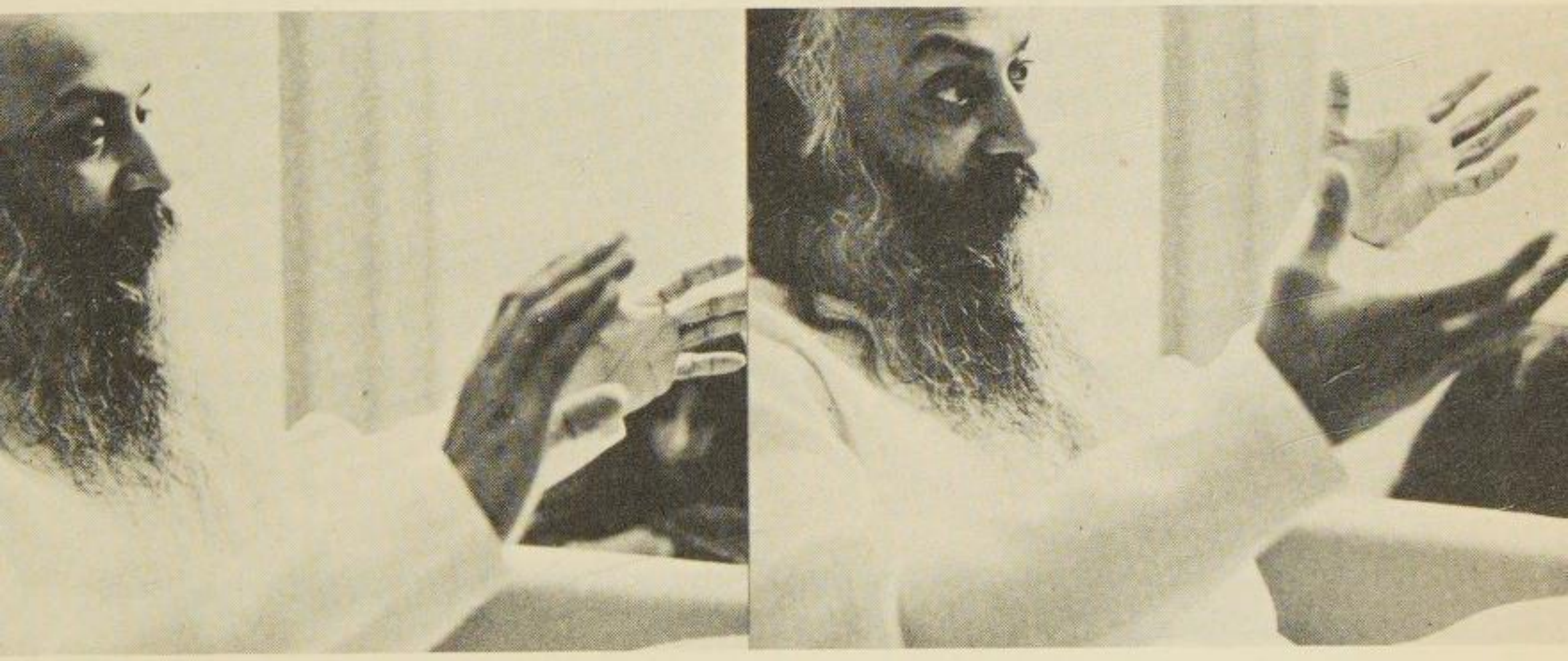
I think it's also very exciting if one has watched something grow for as long as I've watched Subud grow, flower, and then perhaps change and be used for something else. . . . It's incredibly touching to be here when it's just beginning to grow. I feel as though it's coming up and up. I feel as if something amazing is happening. I feel it very strongly—as though the pieces have been brought together so that everything is here for some breakthrough which I'm

sure will happen. And again it's not really one's mind and heart speaking. It's always much deeper than either; one senses these things.

I was really touched with what Bhagwan said about Krishnamurti today (at the morning discourse of Saturday, October 30th), because I was there for all his last lectures and they were so beautiful, so moving. Bhagwan said that Krishnamurti's really been hurt by life, and it was lovely to hear him acknowledged. But somehow nothing's damaged Bhagwan. And this is extraordinary . . . as though it's the total that hasn't been damaged—as if it has escaped life.

MANEESHA: Can you talk more about your feelings for Bhagwan and what he means to you?

NISARGA: I wrote to him about my remaining problem and I said, 'You are like the most beautiful charismatic fountain from which living water is pouring. Isn't there the temptation to be totally dazzled, devotional and forget that it's in one's own dull plot that one has to dig for water? But perhaps the time has come just to sit and watch the water bubble up by itself, because there's nothing more for one to do.'



And I feel that at every lecture and with every other person I talk to . . . because this is really the most exciting thing here—that you've got the synchronicity; that everything that happens is meaningful. You hear it from Bhagwan, you hear it from anybody—anything that's just needed at the moment. I feel I've had the answer in so many ways and that I'm still a bit too stupid to really get it. But the thing is that if I can go on, one day I might be able to say, 'I've got it! I understand.'

So there's this tightrope walk of being so sensitive and so balanced—which is difficult for me. This is probably going to increase because I notice that it's happened very very fast. And the balance isn't heavy external thing—it's something inner. I don't know where it's from; it's from an inner place. Maybe it'll be lost like it was last time in Subud, but one mustn't be frightened.

I was so deeply touched by the darshan because I am well aware of work happening in certain levels. Each level was taking me into something different. I don't know how to explain it. But this is another extraordinary thing about this group—being with people in darshan who've had some mind-boggling thing said to them, something so incredibly sacred, and next moment you see them being totally normal, fooling about in the juice bar. Now that's extraordinary, that's special. I don't know if I'm talking about what's happening to me particularly, but it's something, and it's as though someone who's a bit of a coward is diving into the unknown.

I said to him at my first meeting, 'I know now that I have to go alone . . . that we are alone,' but he gave a wonderful talk in which he talked about the child who's trying to lift a stone. The child struggles and struggles and he's using all his might, and the father says, 'Struggle harder—use all your strength.' The child says, 'I have.' And the father replies, 'No, you haven't. You haven't used my strength to help you.'

Maybe one hasn't even paid all those debts yet for the riches that one has been given. We've been given more than our share—and maybe that's where the debt comes in. Maybe that's why we can't go on totally alone.

MANEESHA: How do you feel that Bhagwan is working on us or how work is happening here?

NISARGA: Well, I think he's working from so many areas. I think that's why the meditations are so extraordinary, because in the beginning I was inclined to think, 'Oh, these meditations are for children. Such a lot of fun, but this is for children.' I realised the more I did, the more I learned that I was getting into different areas and going very deep in different places so that one was getting a much more well-rounded balanced meditation.

And of course the lectures are brilliant! Bapak was often translated by people who didn't really speak English so half the beauty was just not coming through, so that you could receive him but not intellectually at all. Besides it wasn't the rich preparation that this man has. But if you listen to Bhagwan's lectures, so much teaching is there. I feel every day I receive something.

I feel I'm being taught literally all the time if I can keep the energy up. And the amazing thing is that there's more energy given than I've ever had given before, except perhaps just before the crisis in Subud, but then the body was unable to reach the same vibration as what was coming through.

MANEESHA: Do you have a sense of him working through other sannyasins around you?

NISARGA: No, not through sannyasins only—through everything. I think that everything is being worked on, and probably more so if that has become more centred on you, more composite.

Even when somebody has a conversation outside the ashram, Bhagwan replies to it in a lecture. And there's total evidence that he's working and living in the whole field of consciousness. It's wonderful . . . it's a miracle, but it happens all the time. These are the things I was waiting to see.

MANEESHA: What were your feelings when Laxmi suggested that you stay here?

NISARGA: She said we need older people as well as younger people—and

this is true. I mean, objectively you can see that you need certain types. I think I know my type — old mother earth — and I know that you need this type too.

MANEESHA: What are your feelings about being here?

NISARGA: Well, I'm a loner, and have really been alone all of my life and it's the final total submission that would be hard. I don't even know that I could keep balance but I'm not even going to worry about that. I'm going to take Bhagwan's most excellent advice and just dance and enjoy myself and watch.

I know that I have to go home anyway at the end of December, and then enough will have happened by then that it won't be a hassle, whether to stay or not. It will come naturally. It will be totally like fruit coming from a tree, and if there's any non-coming to it it won't be ripe; it won't be the right time.

MANEESHA: Do you feel what is happening here is going to have very far reaching repercussions? Is it going to be something along the lines of, or have the impact of, any of the big religions?

NISARGA: No, but I think it's absolutely tailor-made for the future because it has all the right ingredients. And providing Bhagwan is here, as long as he's here, every seed that can be sown in every being is what matters. It's the sowing of the seed.

And I think that this is the first person who apart from saying that he's universal, really *is* universal.

GOD IS NOT FOR SALE

In explaining the meaning of her name to an indian woman, Bhagwan said. . . .

Love is as eternal as God. In fact God and love are two names for one energy. And energy is always a process—dynamic, moving, river-like. It is not a thing. You cannot demark it. You cannot draw circles around it; you cannot define it. It remains indefinable, it remains elusive. It is like mercury—the more you try to catch hold of it, the more difficult it becomes to catch hold of it.

So anubhuti is really a very different quality of experiencing. And I am giving you this name so that you can learn how to be always in process; how to always remain growing. There should never come a moment when you think, 'Now I am a grown-up.' One can grow to the very last moment of life—even beyond that. Even in death one can grow. People who stop somewhere in life and think that now they have grown enough, they are dead. Then they live a posthumous life. They don't really live. And this happens in all the dimensions of life.

A real man of knowing never comes to a point where he can say, 'I know.' It never becomes knowledge; it always remains knowing. It always remains learning. He goes on learning and learning and learning, and he never accumulates; he is always like a clean slate. Time writes many things on it but he goes on washing it, and again it becomes clean so that more can be written on it.

So remain a process. Whether it is love or it is knowledge or anything else, always remember that life should not be confined and one should never demark. And any time that you come to a limit, you have to take a jump. You have to go beyond it. All limits have to be broken. No limit has to be accepted. Once you accept the limit, you are dead. So never accept any limitation on your being and you will be growing and growing. That unlimited process is what God is all about.

God is not a person sitting somewhere. It is just the very life process.

If you can remain in a process, and you are always available for the unknown, the unfamiliar, the strange, the mysterious, and you never become closed. . . . Experience makes you closed—in experiencing

you remain open. It is a tremendous opening, a vulnerability. Experience is like a seed—closed from everywhere; like an egg, closed from everywhere. Experiencing—anubhuti—is like a bird, not confined to anything. Even the whole sky is not the limit, and one can always transcend oneself.

Nietzsche has said somewhere, 'The day a man thinks that all that he wanted to know he has known, all that he wanted to be he has become, then he is no more a man. He has failed. The day a man stops transcending himself, he is below human.'

This is the glory of man—and the danger, and the poetry and the struggle—that man is a transcending, a self-transcending animal. So whatsoever is attained, whatsoever becomes a transcendence, immediately one has to transcend it. Before it encloses you, before it becomes a burden, before it kills you and poisons your being, you have to get rid of it.

This is what I call sannyas. It is not that one day you renounce. No—you have to renounce every moment. Accumulation is natural. The way things are, one accumulates. If you have lived twenty-four hours, then in twenty-four hours you have accumulated something or other. It may not be money but then it is experience, knowledge. With just the very process of time, you accumulate.

A sannyasin is one who goes on renouncing every moment all accumulations, and always remains open, vulnerable, ready to learn . . . ready to be in some new way, never settled. A sannyasin is a wanderer—and the wandering is infinite. This is the meaning that I give to the word 'sannyas'.

In India we divide in two ways: the sannyasin is one who has left the house, who is no more a householder. And one who lives in the house is a householder. These are very ordinary meanings but beautiful meanings are hidden inside. I don't say leave the house but I say never make a house. Nowhere should you make a house. Live in the house—that's not the problem—but never become so attached to anything that it becomes a confinement.

A householder is one who is settled, who lives a life of security, safety, who has dropped all danger, who lives with a bank balance,

who lives with insurance. But if you have life insurance you are already dead; then you have stopped living.

A sannyasin is one who goes on wandering . . . a constant vagabond, a gypsy, who makes no household anywhere. Even if he lives in a house he knows that it is a caravanserai; it is an overnight stay — and in the morning we have to go. So he never clings with anything; he never clings to any relationship. He always remains open. If it is there, good. If it is not there, goodbye; that too is good.

Hello, Vani! Something to say?

VANI (an air hostess from Germany): *I was going to say that I feel more and more settled and very good, but why do I have all these terrible nightmares? I have such nice days and then in the night I have such horrible dreams.*

What particularly?

VANI: *Well, last night I felt I was in great danger and I was scared* (her voice tremulous) *and then I felt that something is happening inside me* (her voice breaking with emotion).

Just close your eyes and go into it. Go into that space.

Vani began to sob disjointedly, her right hand clutching at something and making stabbing movements, her left hand making a motion as if to stop the right hand. . . .

Good . . . come back!

VANI (crying loudly): *And I felt I saw something very black and horrible in me and I want to know what it is!*

Just come back! I have seen what it is — don't be worried.

VANI: *I want to know!*

(chuckling) Just come back — I will tell you what it is! Nothing is wrong in it.

It always happens when you start settling. It is your whole past trying to fight with your future. It is your mind trying to fight with your meditation. It is your ego trying to fight with your being. So it is going to be horrible, but you will win over it; nothing to be worried about. And it is good that it is happening because it happens only when the mind becomes absolutely afraid that now it is going to go; then it gives you the last fight. It is the last bout of energy.

It is a good indication — one should be happy about it. It never happens in the early stages. It happens only when meditation is really going deep and one is flowing, becoming silent, settled, centred. Then the mind becomes apprehensive. Now, if the mind has to give a fight, he will have to give it right now. Now or never — that becomes the problem for the mind. It will create all sorts of nightmares — and it can create. It itself is a nightmare. It can give you great nightmares, black holes in your being, and can make you very afraid. It can make you so afraid that you can forget all about your centring, meditation. If you forget about it, the mind has conquered you again. This is the last temptation of the devil.

So simply watch it. When it happens, it is okay; nothing wrong in it. Don't even pay much attention to it; just neglect it. Nothing kills the

mind better than negligence, indifference. Don't become too concerned about what it is, why it is happening, because if you ask why, if you become too concerned, you pay it attention, and that's what the mind wants in fact—that more attention be paid to it. You have always given attention to the mind—everybody does. One day suddenly you start becoming a no-mind. Then the mind of course feels offended, humiliated. The mind feels that its prestige, its power is going. It starts breathing hard . . . it starts dying. It tries to cling to you. It is the last effort.

So simply watch—there is nothing wrong in it. It is just a dream. The mind cannot create anything more than a dream—whether it is a nightmare or a very beautiful dream that you have become a queen and that you have great power and great riches, or it is a very horrible dream.

Have you read Kafka?

VANI: *Yes.*

The dream can be like a kafkan story. Have you read his story, 'Metamorphosis'? Read it. It will give you much insight into your nightmare—and you may start dreaming it too; it is very dangerous! Kafka lived through all these nightmares. He could not understand them himself, because no atmosphere of meditation existed around him. If he had been to the East he would have become a Buddha, but he died burdened with his nightmares. He couldn't figure out what was happening. He became more and more involved in the nightmares; he became pathological.

So now if you pay too much attention to your nightmares, you will become pathological. It will create a pathology, a sort of illness, a disease. Don't pay any attention to it. Whenever you have something horrible, just come and relate to me. You can just go into that horrible state and I can see it. Now it is for me to pay attention to; don't you be worried. That's what the privilege of a sannyasin is—that you can

simply give all your nightmares to me! You can keep all beautiful dreams to yourself.

Once you are completely relaxed about it, once you are not disturbed by it, it will go. Then the points is not there. The mind stops knocking on the door when you don't pay any attention. When the guest is not welcome he forgets about you.

When will you be back?

VANI: *In ten days.*

Very good, Vani. Bring some good nightmares, right?!

Bhagwan turned to members of the Hypnotherapy group and asked Indivar, a clinical psychologist from Australia, about his experiences. He then suggested he close his eyes and fall inside himself so that Bhagwan could watch his energy. . . .

Come back. I am happy! Very good. Now you do the music group, and dance—and go crazy! Just have a mad dance. Dance is going to help you tremendously. There is nothing like dancing.

There is a very inner process of dancing and it is concerned with a certain fact about the body. The body is the only object in the world that you can see from both sides—from without and from within. You can see no other object from both sides. If you see a rock, you see it from without.

So when you dance others will be seeing your body from the outside; it is not their body. There will be movement, rhythm, dancing steps; structure or no structure but there will be movement. This is how others will watch you. If you start watching from within you will be sur-

prised that the more the body dances, the more you will see inside that there is no movement. The body movement becomes a contrast to see the non-moving element within you. It is as if somebody has written with white chalk on a blackboard. You can write on a white wall too, but then it will not be seen. You have to write it on a blackboard. In the contrast the white becomes clear, loud.

When the body is in a whirlpool, is simply moving, enjoying movement, suddenly you can become aware of the inner witness who is a non-mover, who has never moved, who is the unmoving centre of the moving world. But when the body is in movement you can see it in contrast. Ordinarily we move—we walk, we talk, we take a bath, we go to sleep—but these movements have become routine. When you are in a dance and you go faster and faster and faster, and a moment comes when the movement is no more routine; suddenly you are going absolutely crazy—you become aware of the non-moving inside you. You see your own body moving. You become a witness; you start hovering beyond the body. That's why the Sufis became so interested in the whirling dervish dance. The more you whirl, the easier it is to know the non-moving centre inside you.

So start dancing—you are ready for it now.

Niranjana, what about you?

NIRANJANA (an austrian sannyasin): *I had a terrible experience of body pains in the neck that came in the relaxation exercises. I did not know that I had them.*

It can happen sometimes. Sometimes when you relax, you can become aware of many tensions in the body of which you were never aware, because you were never relaxed. So you were attuned with

your pain. Now the body relaxes, but those parts cannot relax because they are loaded. When the whole body relaxes, the parts that are loaded with some tensions cannot relax. Then suddenly you become aware of the pain. In relaxation many people become aware of certain things that you may have carried your whole life.

One becomes adjusted—one has to become adjusted otherwise life would become very difficult. There are so many aches and pains in the world. One has to learn to cope with them, one has to learn to forget about them, one has to drop them into the unconscious—but they remain there. Sometimes in relaxation exercises, rare phenomena happen. Somebody may be sixty years of age and suddenly he starts feeling a pain in his leg that he had when he was five years old. Fifty-five years have passed, and now suddenly the pain is back. The pain has remained all along; he had just dropped it from the conscious. He has stopped paying attention to it.

Now scientists say that we only allow two percent of information to reach to the mind. Ninety-eight percent is blocked by the mind; it is not allowed, otherwise people will go mad. So much will be there that they will not be able to cope with it. Just a hundred years ago scientists used to think that the mind was a mechanism to bring in information from the outside world to the inside; now they say that is wrong. The mind is a mechanism to *prevent* too much information from the outside, and to select—it is a selective mechanism—just to select that which is needed, otherwise forget about it. Only two percent is allowed.

So this must have been part of the ninety-eight percent that your mind has been denying. But when you relaxed, you became aware. It is good. Go into massage, and particularly of those parts. No Rolfing—just massage. Good, Niranjana!

PUNYA: *Bhagwan, I have a pain here* (indicating below navel). *It was here after I finished the other group and I asked you to give me a laughing meditation. I wasn't able to do it because I was afraid that I would wake up everybody.*

And the pain is still there?

PUNYA: *Yes. And it's accentuated when I'm in the group.*

And what type of pain do you feel? Just a heaviness?

PUNYA: *Pressure, and emptiness at the same time—it's strange. I've been in conflict about my name and what it means for me. As my name means virtue, does it mean 'doer of good deeds'? And how can I do that? Do I have the energy?*

No, you are not to become a doer of good deeds. Good deeds will happen through you but you are not to become a doer. And virtue cannot be practised. You cannot be virtuous by effort, by doing. Virtue can only be spontaneous, natural. Virtue comes out of understanding; it is not a question of doing anything. So be aware of it—beware of it, because you can become a do-gooder, and that is a very dangerous thing. Never be a do-gooder. These are the most mischievous people in the world. Because of them the whole humanity has been suffering for centuries.

Never be a do-gooder. You are not obliged to do any good in the world. You have just to be here happy, silent, peaceful, loving, and then virtue happens, good happens. But it happens completely on its own accord. You cannot claim that you have done it. If you can, it is mischief. The ego will be strengthened throughout—'I have done this' and 'I have done that'. The ego is always seeking and searching for something to do.

Virtue is when the ego is not, so virtue cannot be a doing. It happens . . . it is a happening. And that is my basic standpoint—that one should never try to discipline a certain character. One should

never try to do good. One should never try to follow certain ideals. One should never be a perfectionist. Perfectionism is the root cause of all neuroses and do-gooders are dangerous because they humiliate other people. By doing good, they start feeling great. And to whomsoever they do good, they humiliate.

You are not here to do good to anybody, and remember, whenever you start thinking in terms of doing good, you start thinking in terms also of others doing good to you. That is natural; that comes as part of the logic: 'When I am doing so much good for people, they have to do good to me.' Then you start demanding.

You see demanders everywhere. A mother does something for the son and then goes on demanding—'I have done so much for you; now you do for me. That's why children can never become capable of forgiving their parents. It becomes very difficult to forgive their parents. Children hate, they are annoyed by their parents. Not that they don't love, but the do-gooder is heavy.

You cannot live with a saint. You can pay your respects but living with a saint for twenty-four hours you will feel like committing suicide. Saints are not good people to live with. You can go and listen to a sermon but saints are such great do-gooders that they will humiliate you on each and every step. They will make you feel so guilty. They will make themselves bigger than life and you will be reduced to being just worms of the earth. It will be difficult to be with them. Nobody wants to live with a saint. It is better to live in hell than to live with a saint. If there are only saints in heaven I am afraid how people will manage to live there. It will be one of the most boring places in the world. Saints are very boring.

So never become a saint. To feel 'holier than thou' is a great sin. And do-gooders think that they are doing their duty; that they are great public servants and all that nonsense.

To be happy is to be virtuous. To be celebrating is to be virtuous. To be loving is enough. Duty is a dirty four-letter word. Loving is enough. So simply love, enjoy—and out of it much virtue is going to happen, but that has nothing to do with you. That will happen on its own accord.

Have you watched it? Whenever there is a happy person there is virtue. Whenever somebody is singing and dancing, there is virtue. When two people love each other, there is virtue. When two friends sit silently and watch the stars, there is virtue. I teach this virtue.

And for your pain, take massage. Join the Alexander technique, because the pain is very deep-rooted. It must have remained from your very childhood. And as I feel it, it has something to do with your sexual energy. Some pent up energy is there which has lost its way. It cannot move up, cannot move down; it is disconnected. So it is there, heavy, and the pressure goes on becoming more and more. Simply do the Alexander technique and then tell me. It will go.

BHAVANA: *I feel good. I got to a really peaceful place in this group. I feel that I'm closed, shut tight in some ways. I did the sufi meditation you told me to do, and I felt about that, and about the group during the relaxation, that I wasn't into it.*

Bhagwan asked Bhavana to move a little closer to his chair and to gaze at his hand, allowing her energy to move. Bhagwan opened his right hand up, holding it close to Bhavana's face, and then slowly withdrew it. Bhavana began to move with the motion of the hand, gasping suddenly and then crying as Bhagwan's hand suddenly zoomed in closer, closing in on itself. . . .

Very good! Come back. Everything is going perfectly well. This closedness will disappear. Just start one meditation and drop the sufi meditation; it has done its work.

Start doing a very simple method at least six times a day. It takes only half a minute each time so it is three minutes a day. It is the shortest meditation in the world (she laughs). But you have to do it suddenly—that's the whole point of it.

Walking on the street—suddenly you remember. Stop yourself, stop yourself completely, no movement. Just be present for half a minute. Whatsoever the situation, stop completely and just be present to whatsoever is happening. Then start moving again. Six times a day. More you can do but not less. It will bring much opening. It has to be done suddenly.

In my childhood when I entered high school, I had a teacher who was a little eccentric about a few things. One was that whenever he took the attendance, he would not allow anybody to say, 'Yes, Sir.' When he called the names he would insist that we would say, 'Present, Sir.' And I loved it, because I started meditating. This is what I used to do: when he called my name, I would say, 'Present, Sir,' and I would be *really* present. I would forget everything and just stop and be present, pure presence.

He became aware by and by that I was doing something else. One day he called me after the class and said, 'What are you doing? You seem to be mysterious. When you say, "Present, Sir," what do you do exactly?—because suddenly your face changes, your eyes change, your movements stop, and I have started feeling some energy coming towards me. What are you doing? I feel very pulled,' he said, 'and sometimes now I have even started remembering you. In my home sometimes I suddenly hear you calling, "Present, Sir," and something happens to me. But what are you doing?'

If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops. And it is so sudden that the mind cannot create a new thought so immediately. It takes time; the mind is stupid. It cannot work without time, so when you do it suddenly. . . . Gurdjieff used to call this exercise, the 'Stop Exercise'.

His disciples would be working—somebody might be digging in the garden, somebody might be cleaning the floor, somebody might be cooking, and suddenly he would shout loudly, 'Stop!' And everybody had to stop—whatsoever he was doing. If your mouth was open and you were going to say something, it had to remain open; you were not to close it. If your eyes were open they had to remain open. If you were moving and you had taken one step up, it had to remain there;

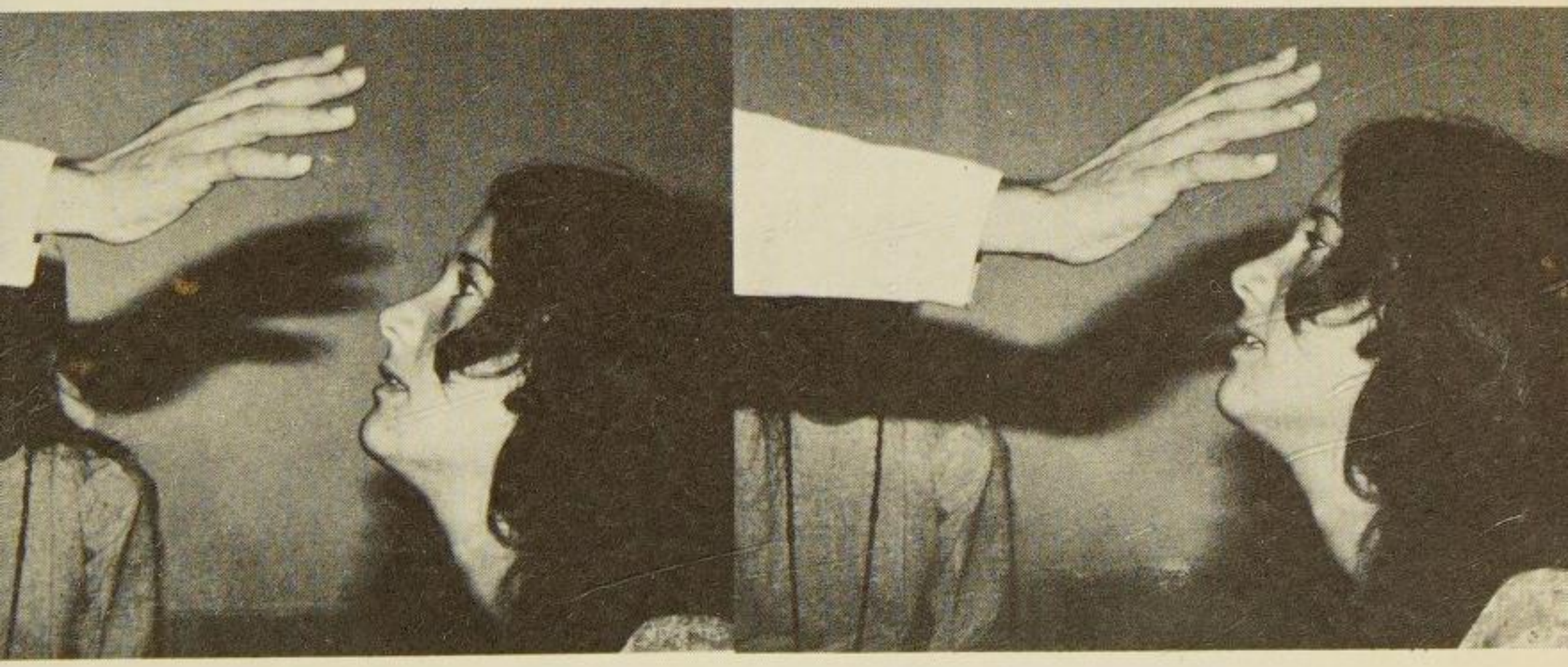
whether you feel or not, that was not the question. You were not to manage anything; you were simply to stop as you were.

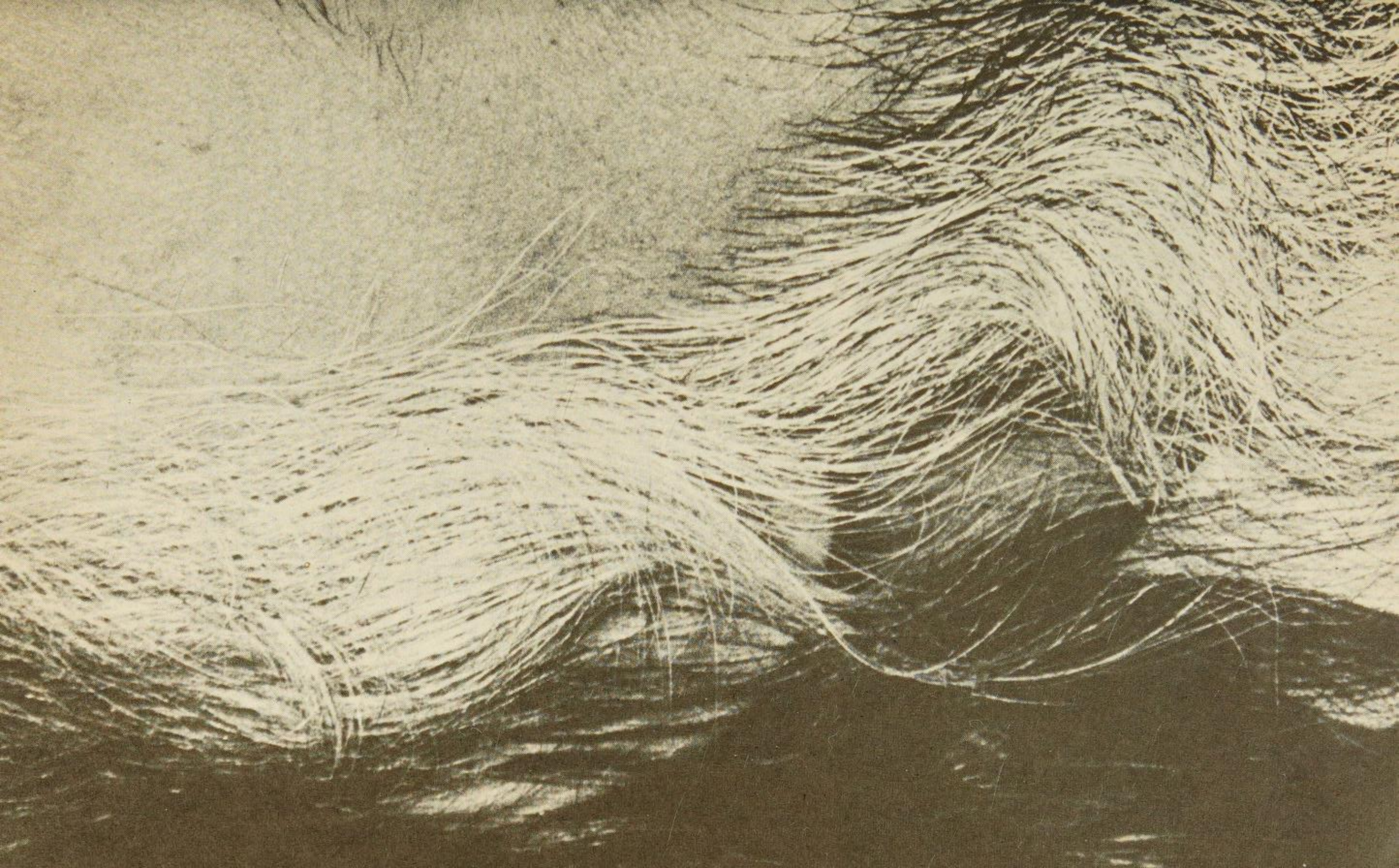
It was one of the most beautiful methods that he developed. In that stopping, suddenly the mind stops, and for a single moment there is a clearing. All thoughts disappear —there is emptiness, and in that emptiness there is an opening.

So start this —call it 'Present, Sir' or 'Stop Exercise' as you like. Anywhere, the moment you remember, just give a jerk to your whole being and stop. Not only you will become aware. Soon you will feel that others have become aware of your energy —that something has happened; something from the unknown is entering you. That will open your closedness.

There is something that man can do but there is something that only God can do. Whatsoever you can do, you have done. It is as if a tree has brought buds —that's all the tree can do. But for the opening of the bud, for the petals to open, it will have to wait for the sun. Then with the sunrise the petals will open. This 'stop' exercise is to allow the sun to enter you. It is always there but you are so occupied with the mind that the rays of the sun never enter you.

So six times or more . . . and don't prolong it because after half a minute the old mind will come back and the whole thing will be destroyed. Tell me about it after fifteen days. Mm? Good!





TUESDAY OCTOBER 26th

BHAGWAN (to Patrick, from France): This will be your name: Swami Deva Batohi. Deva means divine and batohi means the wanderer. And life *is* a divine wandering. There is no goal to it. One is not going somewhere — that's why it is endless. It is not a journey — it is a wandering. A journey has a direction, and a journey has a destination in it. Wandering has no destination and no direction. A journey imposes a sort of imprisonment on you; it does not allow freedom. If you are going somewhere, you cannot be free.

If you are going nowhere, just going for going's sake, then you are tremendously free. Then all directions are available and all dimensions are available. You are not stuck. You can over flow in all directions. To me, life is a wandering, and I would like you to become a wanderer — not a wayfarer but a wanderer . . . a gypsy of the soul.

Then each moment is beautiful. When you are not going anywhere, there is no tension. The tension comes when you are going somewhere. The tension comes from the future. The tension comes because you have to reach somewhere. Who knows? — you may not be

able to reach. Who knows? —you may not have chosen the right direction. Who knows whether the destination exists or not? So when you have a destination you are bound to have worries; a thousand and one sorts of worries will engulf you. They will abide in you and destroy you.

They will destroy your peace and they will destroy your love. They will destroy your being. They will suffocate you, and you will always be in trembling, wavering whether to choose this path or that, because nothing can be certain. Maybe the path that you have chosen is the wrong path. Maybe it does not lead to the goal that you would like to reach —it leads somewhere else, or maybe it leads nowhere. It may be just a circular phenomenon.

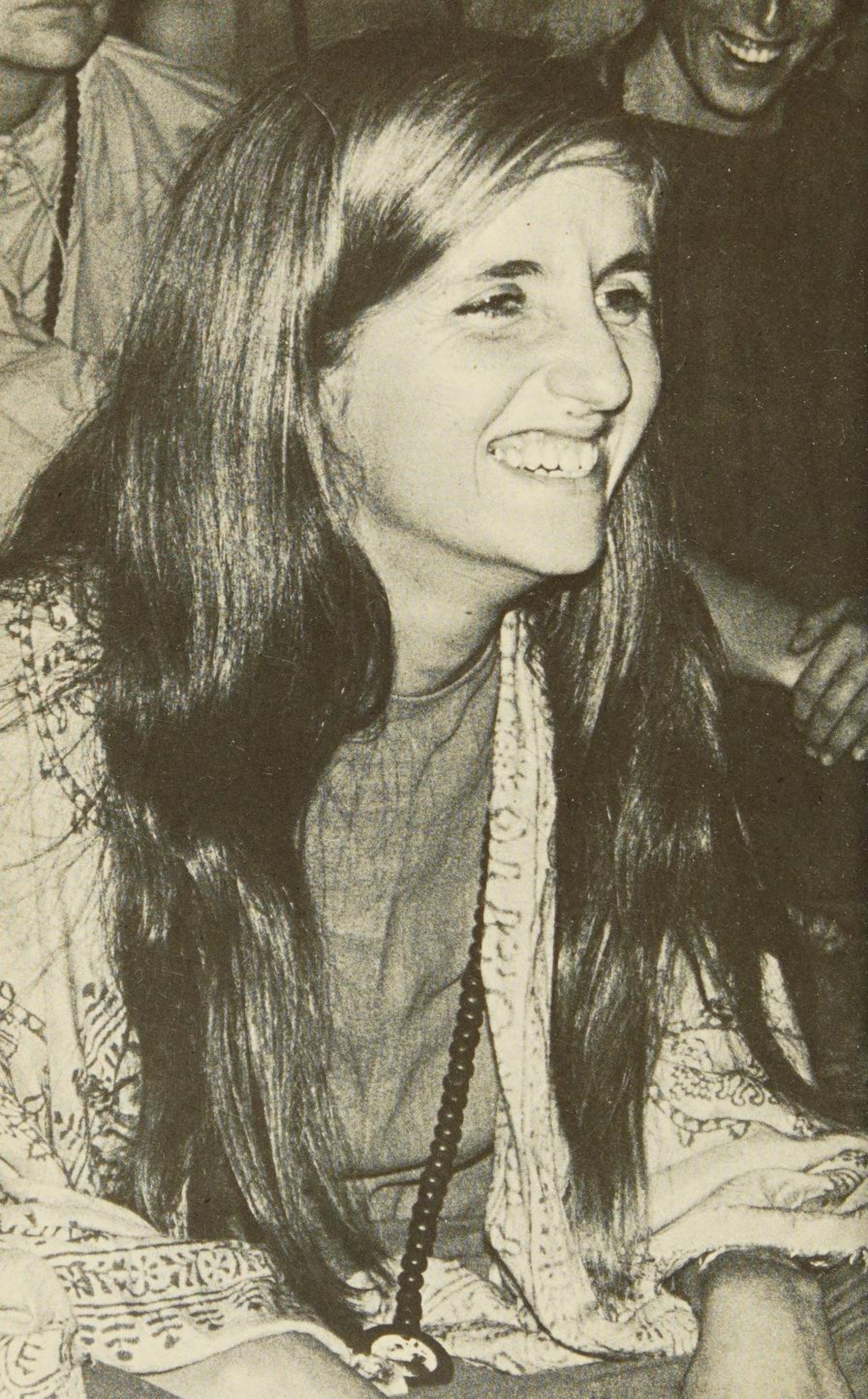
Once I happened to be invited by a VIP, a politician, a very important man. We were both waiting for the elevator to come and he went on ringing the bell but the elevator was not coming. We had to wait for at least five minutes, but it was too much for the VIP. He fumed and fussed and he became more and more angry, firey.

He felt humiliated —'Where is the operator? Why hasn't he returned immediately?' Then the elevator came and the VIP was very angry. He said to the operator, 'Where have you been for so long?'

The elevator operator said, 'Sir, where can one go in an elevator?!'

The answer was almost a zen answer . . . I loved it! Where can one go in an elevator? You can go up and down —that's what happens in life. Ordinarily people are just going up and down. Sometimes good, sometimes bad, sometimes high, sometimes low —but where can one go? So the fear always remains. If you have a destination, the fear is there that you may be in an elevator, just going up and down and going nowhere. And your trains are nothing but elevators put horizontally. Even in your trains you are not going anywhere. If you go on and on you will come to the same place —the earth is round.

So a person who is trying to achieve something in life remains tense, remains worried, remains in anxiety and anguish. I teach you wandering, not journey. Don't think of reaching anywhere. Drop the achieving mind and start celebrating. Wherever you find yourself, that is the



place for you . . . at least for that moment. Next moment you move. And each place is beautiful, incomparable. It is not in comparison to any other space, any other moment.

Each moment in itself is tremendously beautiful. Not that the previous one was not beautiful, not that the coming one will not be beautiful . . . each moment is more beautiful than the other. One lives in the moment—and that is the life of a wanderer. And I mean an inward wandering. So just start floating, fixing no goal, not getting obsessed with any improvement, by any spirituality, by any liberation, moksha, nirvana—nothing of the sort.

I declare you free this very moment—now celebrate this freedom!

(to Evelyne from France) This will be your name: Ma Deva Marga. Deva means divine, marga means the way—the divine way. And each person has to become a way for the divine . . . a passage, a vehicle, an opening for the divine to descend to the earth. We are both the earth and the sky. A part of us belongs to the earth, and a part of us belongs to the sky. We are just the meeting of the opposites, the meeting of two infinities. You can call it matter and mind. You can call it man and woman. You can call it the earth and the sky . . . the visible and the invisible. But man is a meeting of two dimensions, and we exist only on the boundary. Many of us have completely forgotten that we have to become a channel for the sky also. We have become too obsessed with the earth. We have forgotten the sky element in our being. We are too much identified with the earth element—that's all that ignorance is.

A man becomes wise as he starts moving towards the sky, as he starts opening towards the sky. Not that he denies the earth—never make that mistake. Many people have done that too. First they deny the sky, they deny God, they deny the soul; they deny love, prayer, meditation—everything. They simply accept the materialistic world.

Then one day, fed up, frustrated, tired, they move to the other extreme: they start denying the world. They say, 'This is all illusion, maya—only God is true.' That is another extreme, another excess—and excess is always untrue. The balance is what truth is.

So there is no need to deny the earth element. There is no need to deny the body. The only thing to be done is to accept the sky also . . . to become more available to God . . . to become a way for God to descend to earth. The moment you have become an opening there is tremendous rejoicing, because the earth flowers in your body and God flowers in your being and both meet—and that meeting is orgasmic.

That is the whole philosophy of Tantra—that deep inside you the man and woman can meet; deep inside you the darkness and light can meet. And in that meeting something new evolves—that which is beyond both, that which is within and yet beyond.

That's what I feel—you are too much burdened by the earth element. But don't deny it; it is perfectly okay. Just bring in more sky . . . bring a little more love, prayer, meditation . . . a little more worship, a little more of the unknown.

This is not only your problem. My feeling and my observation is that almost all women are too burdened with the earth. They lean towards the earth. They are more earth-rooted, more realistic and more materialistic. But nothing is wrong in it. There just has to be a balance. Men are leaning towards the other: more sky-oriented, more abstract, living in ideals, in ivory towers, in philosophical ideas. That too is imbalanced. Nothing is wrong in it but I would like them to be more rooted in the earth.

A perfect man should be like a tree—roots deep in the earth and branches reaching to the heaven. And the higher a tree has to go, the deeper it has to descend into the earth. The deeper it descends into the earth, the higher it can go into the sky. So they look opposite but they are not; they are complementary.

Just start meditating and you will become by and by, slowly, slowly. . . . The blocks will dissolve and the opening will be there, and more and more of God will be flowing in you.

TUESDAY OCTOBER 26th

Vinayak, a german sannyasin returning to the West, said that he had spent a lot of time with an older friend whom he would be leaving behind in India. He said that when he was with his friend all his problems seem to disappear and he felt very good, but when he was alone he was invariably back in his mind and continuously thinking.

Mm mm, I understand. But remember one thing—whatsoever happens when you are alone, only that is true. Everything else is just a reflection. When you are left alone, that is your reality. When somebody else is leading you, that is not your reality.

VINAYAK: *But it's very nice with him.*

Dreams can be very nice but they are not real. By the morning you will be awake and you will find that you are not the thing which you were thinking you were. Then there are problems to be faced. All leaders have done that to the world. The world suffers too much because of these nice people, these so-called leaders.

People can convince you that your problems are meaningless and their argument can be very convincing. They can have a charisma; they can have a magical personality. They can impose themselves upon you so much that for that moment you are not—only they exist. Then suddenly everything is beautiful, because they have helped you to forget yourself. But it is sweet poison. By and by you will become more and more dependent. By and by you will start feeling that when you are alone you are just horrible, and when you are with your leaders, with some friends, with some lovers, you are so beautiful. But that beauty is not you—it is a reflected glory. It is false because it was borrowed.

I would like you to encounter your problems, not to forget them. The only way is the hard way. The only way to grow is to grow through pain. These tranquillisers won't help. They can seduce you into sleep

but they cannot help you to be awake. If you listen to me, your problems are more beneficial than your so-called friends, because those problems are real. If you struggle with them, if you encounter them, sooner or later you will attain to a peace that is yours. It has to be earned; you cannot get it cheaply.

And remember, God is not for sale. People have tried all sorts of shortcuts. People want to somehow get the beautiful, the true, the good, as cheap as possible. People want everything wholesale.

I have heard about a business man's wife who was dying.

The wife lay dying and her husband was breaking up emotionally. 'Please, sweetheart, don't die. Remember, it took me a year to buy you the right kind of a mink coat, wholesale. Please, baby, if you'll live, I'll buy you a dozen times as much jewelry, wholesale!' sobbed the husband.

'All right, dear,' spoke the wife faintly, 'I'll try my best not to die. But if I should die, make me a promise . . . bury me retail.'

The mind is like a businessman—it wants everything wholesale. It wants everything cheap, at a bargain price. And this is the cheapest way. You can come and be a satellite to somebody's personality. Somebody is magnetic, somebody is very happy—you become a satellite . . . you start reflecting his glory. When you are by his side, everything seems to be good. But this is not going to help you. You have to become your own source of light, you have to become your own flame. It has to be yours. The truth has to be yours. God has to be yours—and you have to earn it.

I don't feel that you are going into some bad situation. You will be alone there; face your problems. No problem is meaningless: it is there because it has some work to do in your being. For example, if sex is there and it goes on knocking at your mind, that simply shows that you have been neglecting it so it has become a problem. Now don't neglect it—listen to the message.

People come to me, and the more I observe their problems, the more I see that those are not problems. Out of one hundred problems, ninety percent are just their body, their mind shouting, 'Do something!' because they are being neglected. It is just as if a person sits without eating anything. How long can he sit? Sooner or later the

stomach will start screaming, 'Give me some food!' You can call it a problem. You can say, 'I was sitting so silently. Now this stomach is creating trouble for me.' The stomach is not creating trouble for you! You are creating trouble for the stomach. The stomach is simply giving you a message. First it gives you it politely; then of course it has to create trouble for you, otherwise you won't listen to it.

So by and by people have starved their instincts, starved their bodies, starved their minds. Everything seems unnourished. That's why there are problems. So rather than solving them, first listen to them, to what they want to tell you. They must be carrying a message, so first decode them. Listen to their message. If you feel that it has to be done then don't bother about what the priests say and what the politicians say. It is your problem —it has nothing to do with them. Listen to the message and follow it.

When you have started listening to your problems, ninety percent will disappear because you will be carrying out the message. Whatsoever they wanted to say, you have listened to and you are doing accordingly. Then ten percent of problems remain. They are very beautiful problems. They are challenges for your being. Those ninety percent are just ugly; you create them unnecessarily.

In India there are many people who think that sex is a sin. Now young men come to me. . . . A student in the university came to me and he said, 'Bad thoughts come to me.' Now what to do? He calls it 'bad thoughts', 'evil thoughts'. I asked him, 'Tell me exactly what you mean?' He said that if he sees a beautiful woman passing, a desire arises; he calls it an evil thought.

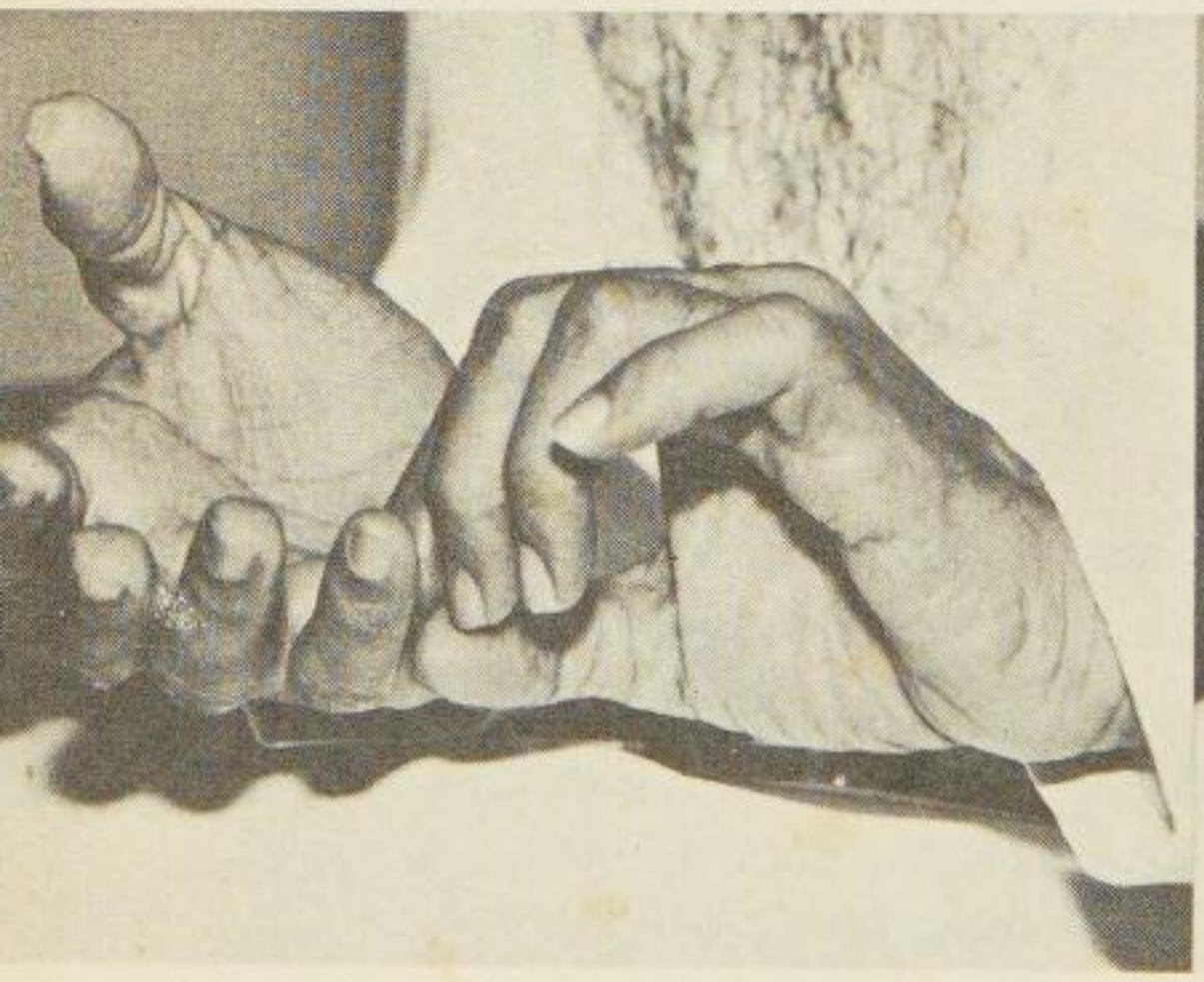
It is just natural! There is nothing evil in it. Once you call it evil you have made a problem out of it. It is simply natural. Your being wants a companion —a beautiful companion of course: somebody you can share your energies with, somebody you can trust, somebody who trusts you, somebody before whom you can open your whole heart, somebody from whom you have not to hide anything, from whom you need not hide anything, somebody before whom you can be absolutely nude and yet unafraid and unashamed. This is a great need —listen to it. But they call it 'an evil thought'. Now they are creating a problem.

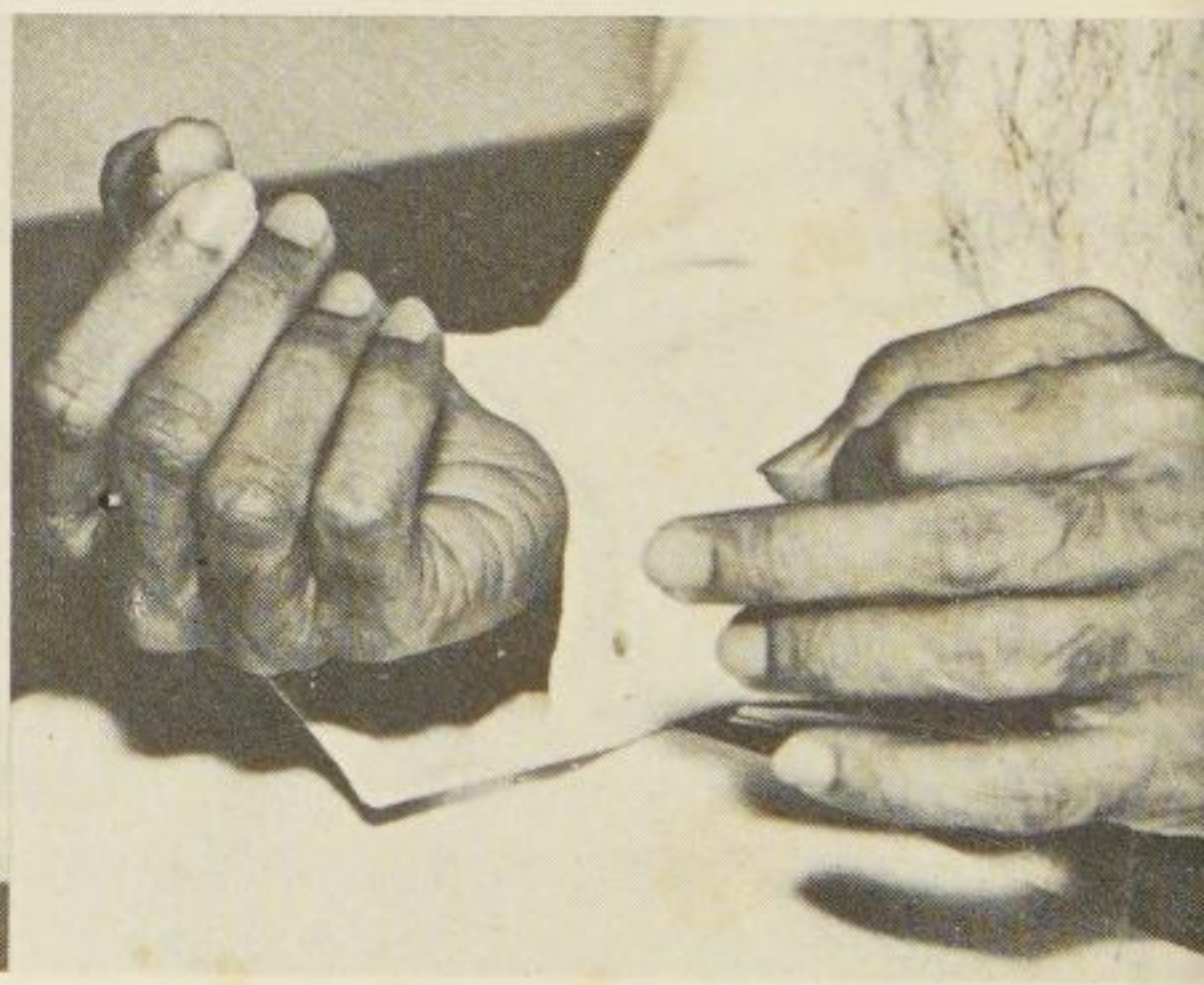
GOD IS NOT FOR SALE

Ninety percent of your problems will disappear if you follow the message that is being given to you from your unconscious. The unconscious is wiser than your conscious. The conscious is just a very new comer. The unconscious has lived for long; the unconscious knows better how life should be lived. Then when the ninety percent of problems which you have created, or the politicians or priests. . . . And maybe these are the same people in whose companionship you think you feel very good—these may be the same people. The same nice people may be the cause of your whole trouble.

A priest can be very beautiful, can be very impressive, can have a great impact on you—and may be the cause of the whole trouble. You may create problems rather than solving them. In his presence maybe you don't feel those problems because you are so overwhelmed.

Next time you come, you will have only ten percent of your problems left; they are growth problems. So there are two types of problems—starvation problems, which are simply foolish; which exist because politicians and priests have created them. . . . And they have created them because without them they cannot manipulate people. Without making you feel guilty, the priests cannot manipulate you; they cannot be powerful. Once they make you guilty, you are under their power. Then you are a slave. This is the whole game: priests go





on creating the problems and priests go on giving you solutions for those problems. They are the culprits and they pretend to be the physicians also.

So go and help people there—and become more and more attuned to your own being.

VINAYAK: *I always feel guilty because I am afraid whenever I do something that it will be wrong. I try to control myself. . . .*

You need a little discipline—the discipline of uncontrol. You need a little more freedom for yourself.

VINAYAK: *Yes, I'm controlling all the time.*

That will go. Once you have become my sannyasin you cannot remain in this hell for long. I have already started pulling you out of it. Just meditate and become a little more courageous.

This is nothing but a sort of cowardice. Cowardice controls people. Control is a beautiful name for cowardice; you hide cowardice behind the label of control. Never hide it. If you are a coward, you are a coward. But there is no need for control—because that can become so beautiful that one forgets what one is hiding behind it. Everybody is a coward more or less, but I have never seen anybody who is absolutely a coward, so a little possibility exists for courage in everybody.

Just take that little part of your courage and start using it. Move with it, make friends with it. Fall in love, fool around. Do things that you always wanted to do but your guilt wouldn't allow you to. Before you get rid of all these things, you have to do everything. The way to heaven goes through hell, and virtue comes only when one has passed through sin. Every saint has a past, and every sinner has a future.

Continue to meditate and whenever you can come, come back!

TUESDAY OCTOBER 26th

Mahesh was at darshan tonight. He is an indian film director and a sannyasin who visits Poona whenever he has a break from filming in Bombay. In an interview, Mahesh described amusingly and with all the eloquence and flamboyant gestures of a show business personality, his first encountering of Bhagwan, seven years before his actually taking sannyas. . . .

MAHESH: I had just finished college and I was an assistant director. I used to do a particular study of films, and so for that one has to go book-hunting all over town. I walked into a bookstall called Strand Bookstall one afternoon—this boy just out of college with a passion for films—and as I walked in there, I see a man with white robes standing there, picking up books.

MANEESHA: He was there?!

MAHESH: He was there in the bookstall.

MANEESHA: Wow!

MAHESH: I just looked at him. I didn't know anything about what he was but his personality hit me on the head.

Mahesh went on to say that he learned more of Bhagwan through Vijay, another film producer sannyasin, and began to read Bhagwan's books when he wasn't consuming books on film-making.

MANEESHA: How long did it take between just having a casual interest in him and then actually meeting him?

MAHESH: It was four or five months. I came to listen to a lecture, and the first time I saw him, I knew I was in trouble (laughter). I kept away after that but my trips became more frequent. I used to be very frightened to be here because the whole film game is different; you know, the whole thing of power. What he was talking of was totally negating what we were practising in the film trade.

After four months I got miserable, absolutely, because I was feeling this pull towards him, and Krishnamurti was the block because I'd read Krishnamurti and heard him. He was the last block I had. I was actually frightened to meet Bhagwan personally—that's why, perhaps, I was postponing darshan.

I used to meditate a lot and have experiences in meditation and I used to feel totally helpless and Vijay told me, 'Look, now you must ask for his help.' He said, 'The problem is that you have a block with Krishnamurti. Why don't you go and meet Bhagwan?'

I said, 'Yeah, okay. I'll meet him,' and the whole day I was trying to be very normal. I went to the film institute, saw some Chaplin films, Bergman films and what not. You know—I was trying to be very serious about films, films, films! So it was a defence I was building up before I went to see him. So I came to darshan in the evening. . . .

When I was there in his presence I looked at him and said, 'Oh, now I have seen him. Now I'll go back home and get down to serious film-making. I'm going to be the greatest film-maker on the face of earth' . . . till Bhagwan turned around and said, 'Come here!' I walked up to him and I fell at his feet.

The first feeling was that I'd never touched anyone or anything the way I touched his feet. And then when I looked up, I was fearful, totally. I was shaking . . . I couldn't control myself. And I don't know how, but I actually saw an aura of light around him.

I remember he said to Vijay at the back, 'Come here, come close and give him some moral support.' He said, 'What's happening in you?' I said, 'I'm frightened.' He said, 'Don't worry—I'm here with you.' He asked me, 'Will you take sannyas?' And my whole body shook! You know, it was not only me saying. It was like from every pore my body was saying, 'Yes!' Then he put the mala on and I was gone! (laughter) I was caught.

So it took me four or five months before I saw him. In meditation I had been getting this peculiar emotional state. I would sit down and analyse the whole situation and would say, 'No, it's just my projection and nothing is happening. So I was absolutely confused in those four months.

TUESDAY OCTOBER 26th

I took more to liquor. I used to get more frustrated. I was an alcoholic . . . almost an alcoholic in those four months. I used to drink about two, three bottles of liquor every day. And after sannyas, liquor has just dropped.

MANEESHA: Can you talk about changes—general and specific—since you've been a sannyasin? . . . how perhaps, sannyas has affected your work?

MAHESH: As I said in the last darshan, I feel lost. I just cannot connect with my past at all—it looks so distant. It kind of frightens me also. Sometimes I find it is difficult in my work also because I can't stick to it. I find I've shot a sequence and when I come back to my film shooting, I find that everything looks far off. I have a little problem in adjusting.

My whole perception of the physical reality has undergone such a change that I find it difficult to relate in my work—to explain things to my cameraman who's not a sannyasin. I see something else—I see a path of light or I see the moon, and I tell him. He just can't see it. So I find it a little difficult to relate because the people I work with belong to a different world

Obvious changes are that I'm not so restless as I used to be, not totally possessed with film-making. The passion has somehow gone—that I'm the greatest film-maker . . . this sort of trip. The film has become a toy now, otherwise the film was bigger than me. I mean 'the director, Mahesh' was bigger. Now it's like a toy which I choose to play with when I want to or keep away from when I want. I like to play that game because I like films and because it's the only thing I know to earn my bread and butter.

I have much more sleep now. And I find that people around me. . . . First I felt that they were very aggressive. It was, of course, my aggression. I found that I was very uncomfortable with people whether they were sannyasins or outside my work. . . .

MANEESHA: What was the first reaction of the people you work with to your becoming a sannyasin?

MAHESH: They laughed. Three months after sannyas my second film was a box office crash, so the film industry had the opportunity to hit back. And they were hitting back—at my robes, at Bhagwan . . . everything. But I knew it was a natural reaction: they had to because I pushed them so much once upon a time. Now they had the chance and they were emptying out their trips. . . . Now things have cooled down.

Actually whenever I'm shooting, the stars make it a point to ask me what's happening. They look at me at times and they do feel a change. Initially it was just 'Hah—one of those trips you've got into.' Now I feel that they perhaps notice that there's something more to it than that. They enquire . . . they want to come here. They ask about Bhagwan.

My family also. . . . At first they were very frightened but now they aren't.

MANEESHA: Was there a fear that you were going to renounce everything and go away?

MAHESH: No, they saw only that this man is not going to be so active as he was in films. In fact it's true. I no longer spend my time reading more about films and I don't. . . . Suddenly there was a shift to listening to Bhagwan's tapes or meditating at home, or walking on the beach. Before, most of the time

I would spend at the film societies, talking with film people; young film-makers would come and we would spend hours passionately discussing films, films, films.

So obviously that change is there. It's not that I'm not capable of doing the other things. I feel that now my attitude is more real. It was a fashionable thing in those days—the study of art.

Then this whole ambition that was there. . . . I mean, I don't run after stars or producers any more to get projects through and to organise a publicity campaign. It no longer seems important—the whole film game from press to stars to producers and financiers.

But the film world was definitely shocked at me. The financiers were very frightened about security because for them it means investing fifty to sixty lakhs per project and handing it over to a man who's got robes, and he doesn't speak their language. So they're frightened. At the moment I'm making three indian films. That means I'm handling about two crores of rupees of these financiers. They're frightened to hand over this much money to this film-maker. You don't know what he might turn out. He might turn out a film of Bhagwan! They're interested in making films they want, the way they want.

MANEESHA: Can you talk about your feelings about Bhagwan . . . what he is to you, what he means to you?

MAHESH: I feel very close to him. I feel that he's mine. I feel he is a great friend . . . a very great friend. That's all I can say.

MANEESHA: He seems to affect your energy very easily.

MAHESH: Very easily. Yesterday was the first darshan that I could look straight into his eyes and be together with him and listen to him. Otherwise the thing is so intense, I don't know what's happening to me. Other times when I'm in front of him, I can't remember what he tells me. At times I want to tell

him, 'Shut up! I don't want to listen to you!' because the words make no sense to me. I can't understand at all. But yet something. . . . He just moves inside me and touches me.

It's very important for me to be very close to him, to see that he is real and to touch him . . . when he's there, just to feel him.

MANEESHA: Do you find him very beautiful?

MAHESH: He's really beautiful. He's the most beautiful thing that I've ever laid my eyes on.

I find the silences between the words is when he really tells you something. It's like a ball that he keeps swinging at me and I swing back. When I make a contact like that with him, I don't remain the same. I go back transfigured.

Seven days back I broke my mala in Bombay when I was shooting, and I just couldn't shoot. I cancelled my shooting! And cancelling a shooting is a very expensive thing and I didn't tell anybody the reason was that I had broken my mala. I was feeling insecure—as if my mother had let go of my hand.

It was like the same state when I was at kindergarten and my mother said, 'I'm going to wait outside for you,' and I went back and she was not there. I felt cheated. This feeling of total fear. The mala broke and I called Poona frantically and said, 'Ma (Laxmi), send me the mala!'

MANEESHA: Do you think you can really grasp the significance of who Bhagwan is?

MAHESH: You know, Maneesha, I don't know. I told him once: I was in my studio one evening just sitting down and suddenly something opened up in front of me—I don't know what. I don't know how long it lasted, but everything that he talks about made sense to me. I *knew* what he was talking about, and all that he says through his tapes. That has given more trust to me. It's a

totally different space, a different feeling absolutely. I've had that feeling of what he is.

MANEESHA: I was thinking in the context of him being a master of masters, and a person who comes only in thousands and thousands of years.

MAHESH: I don't know. . . . I just feel that I've known him ever since I've known myself. I feel that he's been with me for a very long time . . . as long as I've been with myself.

When I'm back in Bombay and I want to speak to him and have him answer me, I sit down and open a book of his—this might seem mad to people—and I get my answer, he answers! He manages to send people to me . . . sannyasins come and speak to me.

MANEESHA: What are your feelings about the ashram?

MAHESH: I get this feeling that all the faces are very close to me. I feel very safe. And of course there's something about the ashram. You can actually feel that the light that comes from the early morning discourse is different. It's a different magic force. The plants are different, the trees are different. The fragrance is different.

MANEESHA: Have you felt a change, since you've been coming, in the atmosphere?

MAHESH: No, I find that the change is getting less. First when I used to come, the change used to be too much—Bombay, my work, and the ashram . . . just a different thing altogether. But now I just find myself here one day. I finished my shooting at about 9:30 the day before yesterday in the

night, and I suddenly said, 'I'm going to Poona.' I left the house and got a cab and just came here about four in the morning. Suddenly I find I'm here in the ashram, sitting down here now talking to you. I'm just being taken along. Things just flow into each other.

MANEESHA: Orange is beginning to infiltrate the theatre now in Bombay?

MAHESH: Yes. It's very beautiful. We (the sannyasins) keep crossing each other. I even find that the studio is changing, Maneesha. When Vinod is shooting for instance, you find from his room Bhagwan's voice comes from a tape recorder in the film studio (laughter). You know, producers come to talk to a star and they're listening to a tape! It's beautiful for us in our work.

Even the talk changes from girls and parties. People come and say, "What is this all about, man? Why does he call himself 'God'?" Even the small workers—the carpenter will come up and say, 'I would like to come with you to Poona next time.'

I find at times that my shooting can become very troublesome. For example I was shooting on an outdoor location. Some smuggling is going on and I'm shooting them. A lovely brook is going past and I actually feel a pull towards this brook. The star is sitting down there and I roll up my pants and I take my chair and sit in the centre of the brook. I put my legs in the water. I don't even have a time gap. I mean my mind doesn't go through, 'You can't go and sit down there.' There's no time involved. I just go and sit there!

Then the servant boy comes to give you some water and tea, and suddenly you turn towards him and your eyes flow with tears and you want to touch his feet because he's given you a glass of water. Now that gets very embarrassing to people around you like the assistants and the producers and your secretary. They don't know what's happening to this guy—blown his head?! (laughter) I mean, that's not the way you go on in film shooting.

MANEESHA: I thought it was accepted that all film people were crazy and eccentric.

MAHESH: Not really. They're supposed to be, but they pose madness.

MANEESHA: But yours was the real thing?!

MAHESH: I find it very embarrassing to people around us. When we are about to begin filming, it might start raining. To me it no longer matters — I say, 'Okay, so it's raining — no shooting.' The producers have to come and calculate losses and I say to them, 'It's okay, man. Relax!'

He says, 'How can I relax?' You see the whole attitude of people around you.

Bhagwan says to us that we must act as if we are troubled; we must act as if we are really disturbed, but I keep on forgetting that at the time.

Mahesh went on to talk about plans to make a film on Bhagwan — a short very subjective series of impressions of groups and Bhagwan at darshan.

MAHESH: As Vijay puts it, I look forward to the day when there will be film studios in Koregaon Park and we'll be shooting with the actors here — sannyasins and sannyasins, the children. That will be the birth of cinema really.

But as Bhagwan said yesterday in darshan, Mount Sinai is there, the bush is there, but Moses isn't. Who can see the burning bush? Cinema, through his guidance, can take the push.

Mahesh, what about you?

MAHESH: *I'm going back to Bombay tomorrow. I just wanted to ask you about my meditation. I've been doing the Gourishankar followed by a hot and cold bath as you told me to do. I feel to do meditation but I have this problem that my whole body starts throbbing.*

If I don't meditate, the whole Bombay scene and work gets too heavy for me. And I don't seem to be able to sleep very well.

Drop Gourishankar. Start another meditation. And many times meditations have to be changed, because the body, the mind, go on changing. So sometimes one meditation helps, sometimes another. One has to be very much aware, otherwise one can get attached to meditation too. When something becomes uneasy, there is no need to carry on with it. Never be a masochist; don't torture yourself in any name whatsoever. People have tortured themselves very much in the name of religion, and the name is so beautiful that you can go on torturing yourself.

So remember—I teach happiness, not torture! If you feel sometimes that something is becoming heavy, becoming rough going, just tell me—it has to be changed. You will have to change many times. By and by you will come to a point where no change will be needed. Then something will fit absolutely—not only with your mind, with your body, but with your soul.

Now it is a very complicated thing. Sometimes something fits with the soul, does not fit with the body. Sometimes something fits with the mind, does not fit with the soul. It is complicated because there are three layers of your being. If it were a question of one layer, there would be no problem—one thing would fit. But there are three demands and on different levels and different planes. So it may be fitting your mind—as I see, it fits with your mind, so you feel good and Bombay does not bother you. But it doesn't fit with your body so the body starts getting into trouble. Then again if the body is in trouble, the mind

will be in trouble. So you choose one thing to avoid one problem; another problem arises out of your choice. So change it. Start one simple meditation.

Bhagwan said that Mahesh could do the meditation sitting in a chair, or in whatsoever position was comfortable; comfort should be the prime consideration, otherwise trouble is created for the body. Lights should be dim so there is no tension for the eyes and breathing should be left completely to fall into its own natural rhythm. Our breathing is affected by many different emotions through the course of a day—sadness, anger, happiness. In this meditation it should be just natural—not particularly with an effort to be deep. Each day there will be a slight variance as one may not have slept so well or something may be happening in the body which affects the rhythm.

Within three, four minutes you will feel that the body has relaxed; the breathing has come into a rhythm. Then with each outgoing breath, simply say, 'Bhagwan' inside; not very loudly—just a whisper, but inside so that you can hear it. When the breath comes in, just wait. When the breath goes out, you call, and when the breath comes out, allow me to come in. Don't do anything—simply wait; so your work is only when the breath goes out.

When the breath goes out, go into the universe. The outgoing breath is almost like dropping a bucket into a well. And when the breath comes in, it is like the bucket being pulled out of the well. This is only for twenty minutes. So four, five minutes to get into it, and then twenty minutes to remain in it. So in all twenty-five minutes at the most.

MAHESH: *Should I use music?*

You can have music, but something classical. Try without it also. In Bombay there is so much traffic noise it is better to have music, but try

both ways. Try without music. If you feel good, good. You can try with music also, but the music has to be forgotten. You are not to consciously listen to it, otherwise this meditation won't work. Let it be just a background. It is there, it will be relaxing, but you are not to listen to it. So put on some music that you have listened to many times so you know what it is; there is no curiosity. Never put on new music, but something that you have listened to thousands of times. You are almost fed up with it, bored with it; you already know what it is. Then it becomes just a background—and that's a good background. Just like incense, music is a good background. But the whole point is that you are not to listen to it.

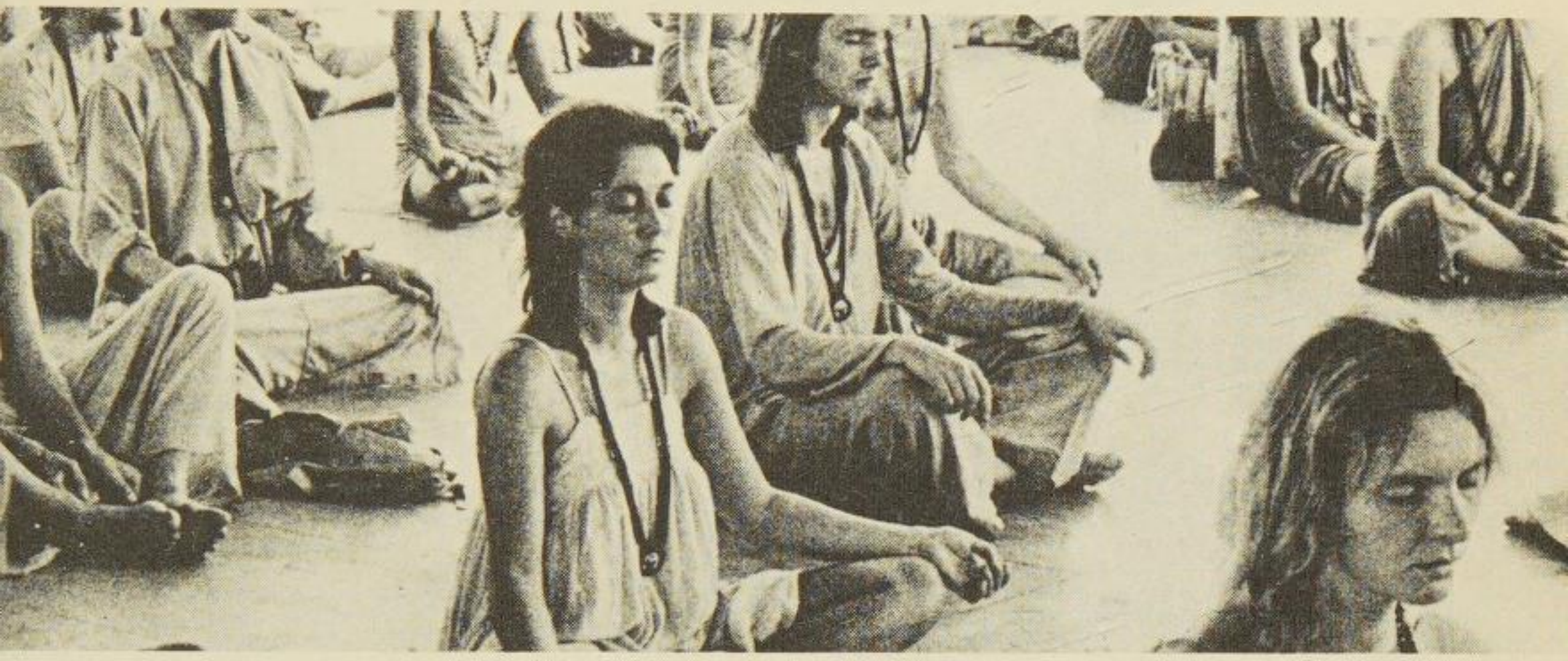
You can open your eyes after twenty minutes and look at the clock, but have no alarm and don't tell anybody to knock after twenty minutes. That will be very disturbing because you will be in such a deep state of sleep and awakening both. You will be so relaxed that anything sharp can go through you like a knife and can be very disturbing.

MAHESH: *And incense? Use the incense like music—as a background?*

Yes, just as a background. It will become a background. Fragrance always becomes a background. Nobody attentively smells; it is a very unconscious phenomenon. Maybe for the first time when you enter a room, you smell, but after two, three minutes it becomes a background; one settles with it.

The nose is not so nosey, and the mind does not function much from the nose. In fact because the mind cannot function much from the nose, the nose has become almost dull, because the mind doesn't need it; the mind can go on without it very well. So people don't have noses. And don't be deceived by appearances—the nose exists there physically, but the smell capacity is completely lost.

So smell, fragrance, music—everything in the background. Just close your eyes and go into it.

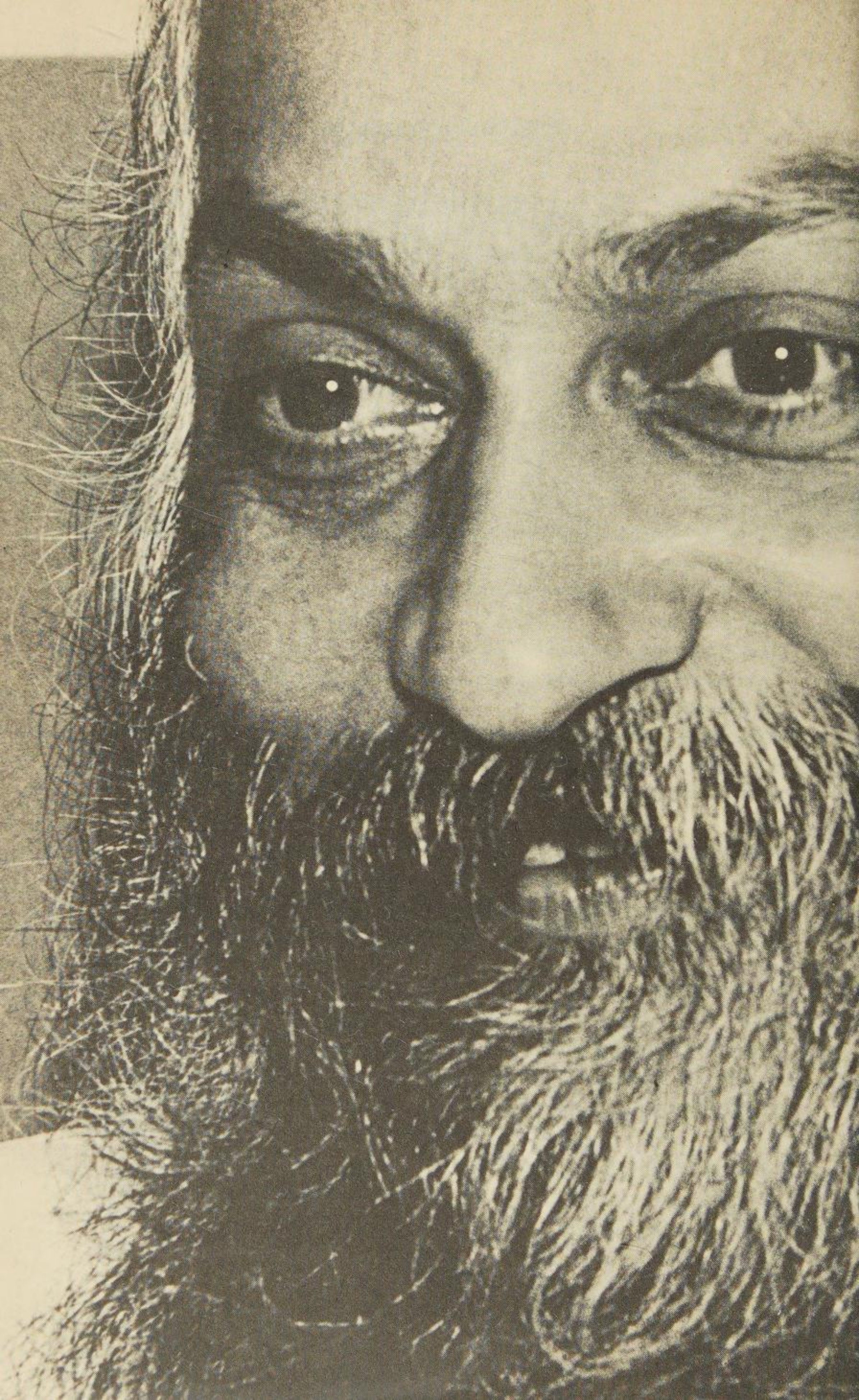


MAHESH: *During the night or other times?*

You can do it anytime. You can do it during the day, in the night. It's no problem.

And for your meditation, this shirt (Bhagwan hands Mahesh one of his own robes). When you do this meditation, put on this shirt. Dye it orange and put it on, and use it only for meditation, mm? Good Mahesh!

· Mahesh, looking very overwhelmed, clasps the shirt to his bosom, kisses Bhagwan's feet and returns, head down, to his place with the rest of the group.



WEDNESDAY OCTOBER 27th

BHAGWAN: Mm, Deepta, what about you?

DEEPTA (a german sannyasin): *I feel divided. I feel as if I'm being pulled in two directions. And it's always the same thing: I want to follow my feelings and then there's something saying, 'No, it's an easy way. You try to escape. You try to make it easy for yourself. Make effort. Make effort.' . . . I don't know what to do.*

You simply follow your feelings. And who has said to you that it is easy to follow the feelings? It is the most difficult thing in the world, otherwise so many people would have been following their feelings; nobody follows. Priests have been teaching people that it is very easy to follow your feelings—it is not. I never see a person who has been following his feelings! If it were really easy you would come across many more people who follow their feelings; you don't come across them. Rarely it happens that a person is feeling-oriented and fully in

tune with his feelings and his heart. People try to fight—that is easier.

To follow the feeling is the most arduous thing in the world, because when you want to follow your feeling you become an individual—that is the difficulty. You become rebellious, that is the difficulty. Then you don't want to listen to anybody else's commandments. You don't want anything to do with scriptures, traditions, religions, churches—you want to follow your feelings.

Churches exist by confusing you. Unless they confuse you they cannot exist. The whole trade of the priest is based on confusing people about their feelings. First they confuse you; when you are confused, then of course you have to go to them and ask for advice. And their advice is more confusing, so there is a vicious circle. You have to go again and again—and the more you go, the more confused you become. By and by you lose all contact with your feeling part. Your head starts weaving its own things and completely forgets about the heart. A split arises. Listen to the feeling.

And this is also the head that says, 'This is easy to follow the feeling. Make an effort.' The head is always happy with effort, because when you are making an effort there is a possibility for the ego to grow. When you are simply following your feeling the ego has no way to survive. It starts feeling suffocated. Fight, and the ego can exist. Float, sur render, and the ego has no way there. That's why ascetic people have the most refined egos in the world—because they fight too much. They can claim that they are superior, holier than thou, because they have been fighting with their sex, they have been fighting with their love, they have been fighting with their body, fighting with their hunger. They have been fasting and doing this and that and a thousand and one things. They have not even been sleeping; they are averse to comfort. They have done so many things so they are holier than you—and they are simply neurotic; they are masochists. They need psychiatric treatment. Out of one hundred saints, ninety-nine need psychiatric treatment. Rarely do you come across a saint who is really healthy and holy.

So just follow the feeling. If your head says it is the easy way, let it be easy—but follow it. The easy is the difficult because the natural has

become the very distant. The obvious is completely forgotten. Far away seems to be close. Man tries to reach the moon and is not worried about reaching within himself. The moon seems to be closer than your own being. Man is ready to take all sorts of risks to go to the moon—for what? But nobody is ready to go within oneself. Maybe people think it is so easy; it is not so easy. The moon is easier, space travel is easier; inner travel is difficult. When you go out you can use technology. When you go in you cannot use any technology; no technique as such exists.

When you move into the world of the feelings, you move into chaos. Feelings are irrational; they don't have any system. When you go into feelings you don't know where you are. You can never be certain. Everything is changing, every moment—it is a flux. Everything is liquid, and nothing is certain, nothing is solid. One moment there is one thing, and another moment something absolutely new arises—even diametrically opposite. One moment it is anger, another moment it is love. One moment it is happiness, another moment you are so low, so sad. There is no consistency. The world of feelings is very contradictary; of course, very alive, but very contradictary.

One who is ready to go into it is ready to go into chaos. It needs courage. With the reason, with the head, everything is clear-cut, formulated. There is a framework and there is consistency. The head is very rational, linear. That's why so many people live in the head and nobody bothers about the heart. Of course, if you live in the head you only live for the name's sake. You live a dead life. The head is a great machine, maybe efficient; it finds out great scientific systems and theologies and philosophies, but it has nothing to do with love, nothing to do with life. It is a mechanical thing. People choose the head because it is really the easier . . . nothing is at stake.

Whenever you go towards feelings, you start feeling disturbed. You are coming close to an earthquake. You will be sitting on a volcano—it can explode any moment, and you are always moving in danger. Go with the feelings. Just do what you feel like doing and be in a deep relaxation—at least for one month, and then you tell me how you feel. For one month give it a chance, mm? Good.

(addressing a member of the Encounter group) Mm. What about you?

KUNDAN: *I feel really good inside, and I can go inwards and feel energy all over my body. But I don't seem to be able to . . . I don't seem to be expressing outwardly.*

No. Then don't be in a hurry. Let it be centred and settled. You will be able to express; expression is never the problem. First the experience has to be there. Expression follows the experience automatically on its own accord. Once you have something to say, you will find the way to say it. The basic thing is, have you something to say? Then you will find the way. Then it is better to say that it will find the way to be expressed. So that is not to be worried about. Don't think about it right now—right now feel it more and more.

Go to the inside well-being that you are feeling again and again. Enter into it from different doors . . . touch it in different moments. Suddenly walking on the road, close your eyes and touch it. In the marketplace, somebody insults you—close your eyes and touch it; see whether it is still there or gone. Something sad happens; try to touch it. Something happy happens; again feel whether you have lost it in happiness. Is it lost in the fever of happiness or is it still there?

So first go on trying to touch it again and again and feel it. The more you feel, the more it will become settled, crystallised, defined. And one day suddenly you will see that it is coming in your expression, in your relationship, in your communications. It is pouring itself on its own accord—not that you have to do something about it. Let there be poetry in your soul and you will start singing one day or other. Let there be dance in the soul and you will dance.

The body always follows—it is a beautiful slave—but that is not the point. Right now if you start thinking about it, you will create trouble, and in that trouble you may lose contact with what is happening. So for the moment tackle one thing at one time. We will see about expression later on. First experience it more and more, mm? . . . go deeper

into it. There are many layers of it—you have touched only the first layer. There are depths within depths.

This well-being is just like a chinese box—you open one box, there is another box; you open that, then there is another box. Or like an onion—you peel it, another layer. You peel it, and there is an even more fresh, young and virgin layer. You go on, you go on, you go on, and one moment comes when the whole onion disappears and only emptiness is left in your hand. That is the real thing: emptiness is left in your hand. Suddenly you have disappeared. Suddenly you cannot find yourself. You look around here and there and you are not.

From that moment expression will take its own course. Never try to force it. When the energy is available it finds its own way.

Mm, something about you?

VINEETA (a german sannyasin): *I've not been doing very much work in this group. It seems I have no . . . I cannot get into contact with my feelings. My sexual feelings are completely dead too. I cannot get in touch with my anger.*

Mm mm. Teertha, something about him?

TEERTHA (the groupleader): *The main thing we've been working on is his anger. He has been in touch with a little. There's a tremendous pressure there. It's not a damaging sort of anger, but it's just like a tremendous, powerful energy. He has been doing some work in the body-work, but on anything else, a blank.*

And when did you start feeling that the sexual interest had disappeared? When did it happen?

VINEETA: *It happened when I came here with my girlfriend and we split from each other. The camp started and it disappeared.*

Nothing to be worried about—you have become a buddhist! Don't be worried! (laughter) I am speaking for you every day. There are very few buddhists here, and I need them! (laughter) Perfectly good—at least I can rely on you! (laughter)

Sometimes it happens with meditations that we can feel like this, because sexuality, anger, jealousy, hatred, are all on the same track. It is the same energy that you have been using as sex. Then you start meditating, and the same energy is involved in a new effort. It starts taking a new route; it starts disappearing from the sex route. It is a diversion of the same energy. And by coincidence, at the same moment the girl left you. So that was a blessing, otherwise she would have tried to force your energy into the old pattern. You are really fortunate. Women never leave in such beautiful moments! They cling in such moments. They may leave you when you are full of sex but they never leave you when you are not full of sex—then they cling.

It was simply good. The girl left you, so that door was closed, and the meditation camp started—and you have done really well. Very few people do it so totally. Very few people feel impotent when they meditate, but this happens to rare people. The whole energy has moved, and it has moved in such a sudden way that certainly you feel as if you have gone impotent.

You have not gone impotent—meditation never makes anybody impotent—but if the energy moves in a sudden shift, it feels like that. Don't be worried about it. Take it very positively—it is a very positive phenomenon. And use this opportunity, otherwise you may become miserable: 'What is happening?'—and particularly to a western mind

it looks like misery. If it happens to an Indian, he will feel so grateful to God, and he will think, 'What beautiful karmas have I done in my past life?' Because whenever an Indian feels that there is some sex desire, he feels that he is a sinner; evil thoughts are coming to him.

Now in the West the swing has moved to the other extreme. If you *don't* feel sexual, you feel that something has gone wrong. Nothing has gone wrong. Neither sex nor the disappearance of sex, is wrong. Sex is beautiful, a natural thing, but not the end. There is more to life than sex. That 'more' is trying to happen to you. Once it has happened the sex energy will become available again. Then it will be your choice: if you want to move into sexuality you can. But now it will never be an obsession —it will be your choice. Do you see the difference?

Once the energy has worked its way into new chakras it will become available again, because it has not gone anywhere —it is simply working, moving into a new space. Once it has broken the path, it will be there but now there will be a change —a great change, a blissful change. You can be sexual if you want to be, otherwise there will be no obsession. And when sex is just a choice, there is no neurosis in it. When you *have* to be in it and you cannot get out of it, then it is a bondage. You should feel blessed.

And that may be the cause of why you cannot get in touch with your anger, because sexuality, anger, jealousy, hatred, are all on the same track. Teertha, this has to be understood. This can happen to many people in meditation camps, and it will be happening more in the future. They are all on the same track. If energy disappears from sex, it disappears from anger also. Not that anger has completely gone, but energy is no more available for it. It is there —when energy will start moving on the same track again, he will be able to be angry, but then too it will be his choice. If he wants to be angry, he can be. And who wants to be angry? Once it is a choice, who wants to be angry? A great freedom is going to happen if you go on working positively.

Right now don't get into any relationship, otherwise it will be a great contradiction in your being. Right now be a buddhist monk, and listen to whatsoever I am saying (in the morning discourses) very

carefully—it is for you. When I say 'monk', you remember—I am talking about you. Just go on meditating, and feel very happy. Drop that western concept that when sex disappears there is nothing left in life; life is finished. Even old people go on pretending.

Just the other day I was reading. . . . One man, eighty-five years old, went to his psychiatrist and said, 'What is happening to me? I am becoming impotent and I cannot make love to my wife. Something has to be done.'

The psychiatrist said, 'You are eighty-five, now it is time to get out of it.'

But the man says, 'It is not the time, because I have a friend who is ninety-five, and he says that he still makes love to his wife every day.'

The psychiatrist said, 'Who is preventing you? You can also say that. Nobody is preventing you!'

Even at the age of ninety-five people go on pretending and saying. The western attitude about sex is not true—neither is the eastern attitude. In fact as far as sex is concerned, up to now on the earth no sane society has existed—either people are against it or too much for it. A sane person is one who takes things as they are: neither condemns them nor values them too much. Sex is good, healthy, hygienic, but there is more to life than sex. And when that more opens its door for the first time, you are really moving into a meaningful existence, into some sort of significance. Otherwise you are in a rut.

Simply meditate. Don't become involved with women otherwise you will feel in difficulty and you will start pulling your energy towards a sexual track. That will be dangerous; it can create very great conflict in your being. Simply enjoy as you are. And right now anger will not be available, and all other feelings which are connected with sex will all disappear. New feelings will arise. You will be able to feel compassion more, sympathy more. You will be able to feel silence more. You will be able to feel more calm and quiet. Enjoy these. These exist on this track—a calmness, a very collected feeling, an indifference, as if nothing matters. Mm? The world seems to be very distant, and you are alone. Enjoy this aloneness, and meditate.

Mm. What about you?

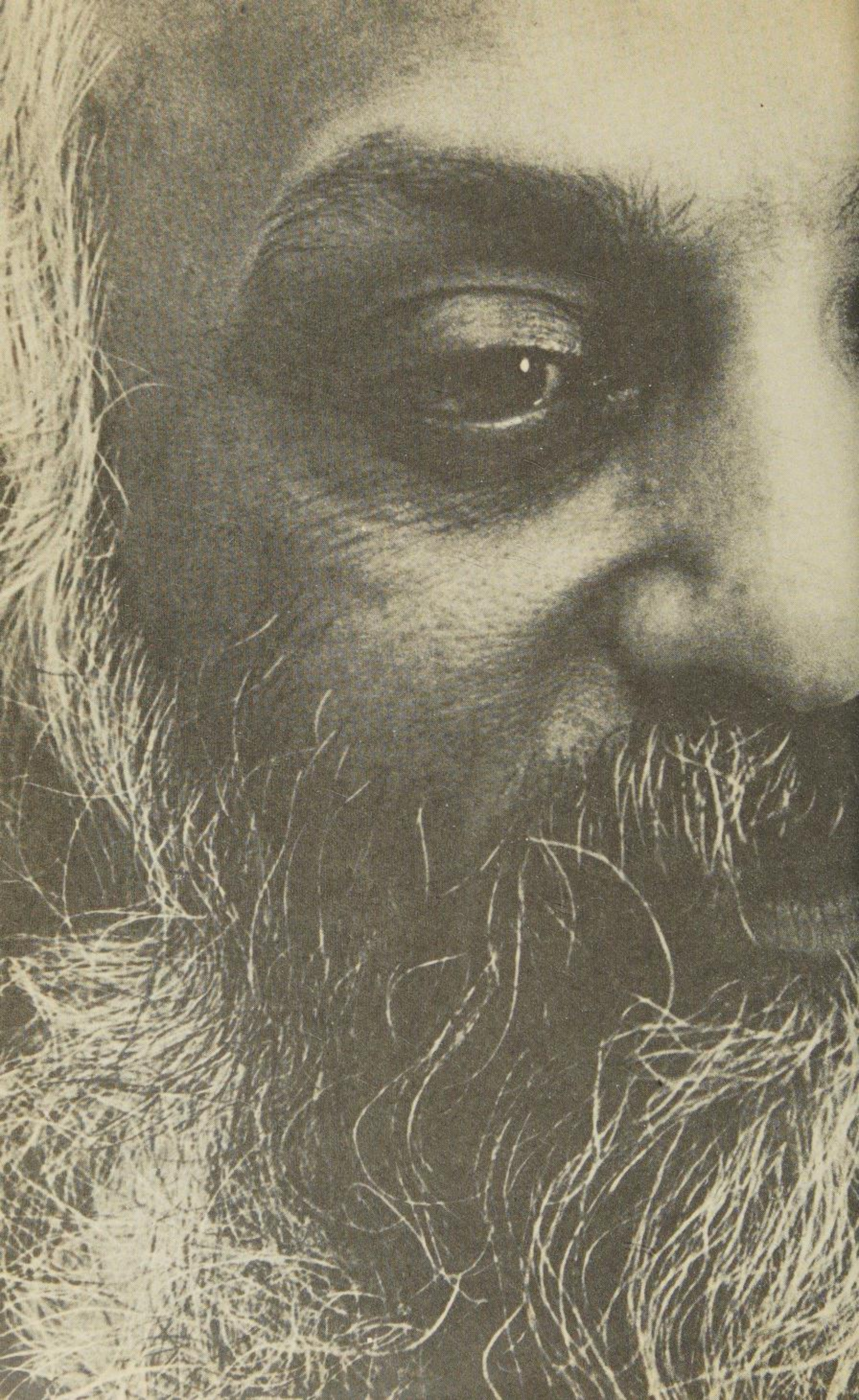
SHOBHA: *Something strange is happening in my body, as if I want to leave it behind me . . . something funny is happening. It's sort of annoying me, and frustrating.*

Mm, mm. When did you start feeling it?

SHOBHA: *Today—after this afternoon's work.*

Today? Don't stop it. Even if it is very strange and weird, let it, allow; let it happen. That may be something important that is happening. Sometimes it can happen. In a group process you can become so aware that a great distance arises between you and your body. You start feeling as if you are getting out, or getting away. The identification becomes loose; that's what is happening. You are feeling a little loose—but it is very good. The identification has to be completely broken. One has to be so capable that if one wants to jump out of the body, one can. The body should be just like a dress: you can be in, you can be out. Nothing to be worried about. But I can understand, in the beginning it can be very strange.

Join the music group, mm? and in music, simply feel as if you are not the body. Let the body dance separately, and you dance separately. It can actually happen. You can see your own body dancing there—but don't get scared, I am here! That is my whole purpose of being here. Mm? Good!



THURSDAY OCTOBER 28th

BHAGWAN: Mm, Pratima, come here. What about you?

PRATIMA (in a faltering voice): *I wrote you a letter.*

Tell me about it.

PRATIMA: *I get very hot.*

When does it happen?

PRATIMA: *In the night time or in the afternoon around half past four, five o'clock. I feel very hot. It's like fever but it's not from sickness, because it's been going on a long time.*

For three, four hours it remains?

PRATIMA: *Yes.*

And what happens? You fight and get angry?

PRATIMA: *No, I used to but now I don't do that. But that's what my mind wants to do. Sometimes I cry or sometimes I dance, or sometimes I don't know what to do, so. . . .*

Come here. Mm, just this way, face this way. Look at my hand, and if something happens in your body, any movement, shaking, you simply allow it.

As Bhagwan brought the palm of his hand closer and closer to her, Pratima began to cry. She closed her eyes and began to bend backwards, body thrust forward and back arched. After a few moments, Bhagwan called her back. . . .

Good. Come back! Do two things: one, tomorrow when you feel this heat coming to you, just go to the bathroom, rub your whole body with a dry towel. Rub your whole body so it becomes really more hot. Mm? Almost rub it so much that you start perspiring. Start from the feet and go on rubbing upwards. Let the body feel as hot as possible. Then it will not take four hours; within fifteen minutes it will be finished. It has to become very intense.

And it is very good. Some poisons in the body and in the mind are being released. It is simply good—nothing wrong in it, nothing like a disease. You are throwing something out. So help the process—rub

the whole body, mm? and then take a cold shower. First rub the whole body, perspire. If you feel like dancing and jumping, dance and jump; anything that you want to do, you can do. The whole point is to perspire, because through perspiration many toxic things get out of the body. And the mind wants them to be released from the body. Only when they are released will the mind be able to release something.

The mind and body correspond with each other. If the mind has to drop something, the body also has to drop the corresponding part of it in the body. Your mind wants to release certain heat and the body is just helping it. So rub it and then sit under the shower and let it be cooled; or you can lie down in the tub and let it cool. If you don't have a tub in your bathroom you can go to somebody's bathroom who has a tub, mm? But continue it at least for fifteen days.

And crying is okay, dancing is okay, but no anger. Mm? Anything that you can do alone is good. Crying is very good—deeper than anger, and dancing is perfectly good, but no anger, no fight. And after fifteen days, tell me. But things are perfectly well, mm? Good, Pratima!

Hello, Mallika. What about you?

MALLIKA (the leader of the ashram's T'ai Chi group): *I wrote to you about the group.*

.Yes. A few things I would like to say to you. . . . Music can be very distracting in T'ai Chi, because the whole point of T'ai Chi is to be centred, to be aware, to remain with your energy, and remain very soft. When there is music, music has tremendous power over the mind. There is nothing else like music. Once there is music, you start being pulled and pushed by it. Then you lose that softness, that slowness that is the very base of T'ai Chi, and you tend to forget your centr-

ing. You become more and more aware of the music, and less and less aware of your inner movement of energies. And it is so subtle that a small distraction is enough. You may enjoy it more—that is not the point. You may enjoy it more; the T'ai Chi people may enjoy it more. It will be less boring, there will be more entertainment, but you miss the central thing. And T'ai Chi is not to be an entertainment. So first let me tell you something about boredom.

Boredom is part of many eastern methods. Nobody ever says it because people simply become afraid the moment you say that boredom is part of it. But boredom is part of many eastern methods; almost all the eastern methods are based on boredom. In a zen monastery the monk lives a very boring life. The same routine—exactly the same every day: year in, year out—no change. Even to avoid outer changes they have made rock gardens, because trees will change. The whole atmosphere of a zen monastery has to remain absolutely the same—no changes.

When a person is absolutely bored the mind starts dropping, because the mind exists, feeds, on sensations. When there is something new the mind is alert. When there is nothing new the mind does not bother. If for years you live a boring monotonous life, certainly the mind has nothing to do there. By and by the mind disappears; the mind cannot exist. And that is the root of all mantras, chantings—they also bore the mind.

When you are doing a T'ai Chi class, it is a very boring phenomenon. Even people who are watching it will feel sleepy because the movement is so slow and the same and the same. It functions like a lullabye on the mind, and the person who is doing it also feels a little sleepy. He cannot fall asleep because he has to move. So two things are there—monotony, every possibility that he may fall asleep. . . . But he cannot fall asleep because there is movement. So the movement does not allow falling to sleep, and the slowness of the movement does not allow the mind to get into some entertainment. These both function against the mind. The mind cannot fall asleep and cannot have any entertainment. The mind has no exit, no way. By and by the mind disappears. There is pure energy, just like the oceanic waves

continuously coming, knocking, shattering on the rocks. Again coming, again coming, year in, year out, for millions of years . . . a very monotonous process, but tremendously beautiful.

So music will be an entertainment. People will enjoy it, they will love it, but then the T'ai Chi is lost. So no music right now. I can allow music only for very advanced T'ai Chi practitioners. Then it can become a work for them—and the work is that they have not to listen to the music. They have to forget the music. The music will pull them but they are not to listen to the music; they have to remain centred. But that is only for a very advanced practitioner. In the beginning the music is very powerful.

It is as if you are meditating and beautiful food is just put before you, and you start smelling the fragrance of it and the saliva starts flowing in your mouth; it will be distraction. It can be used when a person is a very highly evolved meditator; then it can be used as a test. Then the food can be there, a beautiful nude woman can stand there, but it doesn't matter. He will look not at the woman—through the woman.

There is a story about Buddha. He was sitting under a tree near Bodhgaya, and a few young people, rich people, had brought a prostitute to the forest. They got drunk and they took off the clothes of the prostitute. But seeing them completely drunk, she escaped. Early in the morning they became aware that the woman has left them so they started searching. They came to Buddha.

They asked, 'Have you seen a woman—a very beautiful woman and nude—going from here? She must have passed this place because this is the only way to go to the town.' Buddha said, 'Somebody passed. It is difficult to say whether the person was a man or a woman. Very difficult to say whether the person was dressed or not dressed. Very difficult to say whether the person was beautiful or not beautiful. I looked through . . . I was deeply in meditation. Somebody has certainly passed—that much I can say. But who—man, woman, beautiful, ugly, dressed, undressed—I cannot say certainly.'

They said, 'You were sitting with open eyes?' He said, 'I was sitting with open eyes, but I was not looking. The eyes naturally reflected somebody passing by. The eyes noted that somebody has passed, but

I was not interested' —and when you are not interested, then nothing distracts . . . but that's a very high state of meditation.

So right now, don't introduce music. Later on, when a few people have come to a very advanced stage, then I will tell you —for those few people you can introduce music. But then the point will be that the music remains in the background, and they don't allow themselves to be distracted by it; they remain with their energy. So the music will be not a support, not a help, but just a test. Right now it will not be good. And if you introduce music people will start almost dancing. Music makes people dance . . . music has tremendous power. It simply hits your energy and you feel like dancing.

And music helps people to abandon themselves, to forget themselves. So there are two types of meditative techniques. One is to forget yourself —then music is perfectly good. That's what prayer is —so in prayer you can use music. But in awareness you cannot use music, because that is self-remembering; you have to remember yourself —that you are, where you are. You have to remain there, continuously rooted in your being; not going here and there.

So for T'ai Chi, centring, awareness, self-remembering, are the right words to understand. For prayer, for sufi dancing, for whirling, it is totally different —just the diametrically opposite. You have to forget yourself. It is a self-forgetfulness. You have to drown yourself and you have to become drunk. And music is wine —nothing like it. Nothing makes a person more drunk than music.

There is a very famous story about a Lucknow king. He was a great lover of music, and he invited a very great musician to the court. But the musician was an eccentric person. He said, 'I will play on my sitar but with only one condition —that nobody should be allowed to shake his head. People have to remain like statues. If somebody shakes his head, the head has to be cut.'

The king was surprised but he was also a madman; he said, 'Okay.' He informed the whole town that only those should come who were perfectly in control, otherwise they would be playing with their life. Many thousands of people wanted to come but they were afraid —but a few people came; a few hundred people came. And the musician

started playing. Half an hour passed and ten, twelve persons were just drunk with the music, shaking their heads; their energy moving. The king was surprised—'Can music be so powerful? These people are risking their lives!'

After the programme those ten, twelve persons were caught, brought before the musician, and the king said, 'Now what do you say? Should we cut their heads?' The musician said, 'No. These are the real people for whom I would like to give a special programme. I wanted to know the real people. A person who can risk his life—I would like to play before him. These are the real drunkards!' People were sitting so stiff because even sometimes you might move for some other reason, and there might be some misunderstanding. People were sitting just like stone statues, but ten, twelve persons. . . .

The king asked those twelve persons, 'Were you not aware? Why did you shake? Why did you move? Why were you influenced by the music when your life was in danger?' They said, 'We don't know. We tried to keep ourselves completely in control to a certain moment—beyond it, we were not there. So we cannot say that we moved our bodies. The bodies moved, that is certain, but we have not moved. We tried everything that we could do not to move, but then a moment came and we were helpless. . . . The music was so beautiful and so penetrating, that in that moment all idea of life and death disappeared. In fact the idea of self disappeared, so there was nobody to control. It happened on its own accord. We are ready—if we are to be killed, we are ready.'

Music has a tremendous power. It is alcoholic; through sound it intoxicates you. Through subtle vibrations of sound it makes you abandon yourself. So it is good for whirling, for sufi meditations, for bhakti devotion, prayer—perfectly good—but not for T'ai Chi. T'ai Chi is a taoist method. Music has no relationship with it. So right now you drop that idea.

Is there anything else you would like to say?

MALLIKA: *I've been using it mostly for the relaxation part.*

You can use it. Nothing to worry about. Everything is going well. I am happy!

In later talking about the T'ai Chi group, Mallika explained the meaning of the words 'T'ai Chi,' saying that T'ai could be translated as great, and Chi as the ultimate. It is also translated as the 'supreme nourishing activity', so it might be regarded as a form of moving that follows the great nourishing way.

The traditional story behind T'ai Chi is that a taoist master watched a stork and a snake engaged in their daily combat and was inspired to put their movements together into a form. Each movement within the form is a means of self-defence and of counter-attack. Basically it is always yielding first, accepting, and then striking back if one needs to. It is a kind of symbolic dance.

Mallika said that in doing T'ai Chi one comes to feel in harmony with the earth; 'When you're dancing T'ai Chi, you're dancing the dance of the stars and of nature. That's what it feels like when I do T'ai Chi on the roof (of Krishna House) at sunset and sunrise. I forget that I am. . . . It's just as if I am part of what is going on.'

Starting with the basic form along with some chinese meditations, Mallika found that the group she was leading in the ashram began to evolve into something quite unique. 'It started happening that I was using some relaxation techniques I had learned. Gradually, bit by bit, all the different kinds of therapies and some psychic training I had done in the States, some Alpha mind control—learning to change the brain waves—and EST and other odd things I'd picked up here and there, all started to come in.

'Bhagwan talks about this place as being a twenty-first century ashram, and everything that goes on here as being accelerated and more intense—and it's like that for me with T'ai Chi.

'The group *happens* each month. At the beginning, I *did* it, and I would continually ask Bhagwan things. I wrote him letter after letter about what it was possible to do with the group, and he'd just send it back, saying, 'Blessings, blessings, blessings . . . ' so I was thrown back onto myself. I know that because of Bhagwan it's a totally different experience to what it was in the West.

'The more I felt aware of Bhagwan being here, the more open I felt to him. I feel it's Bhagwan's group and I'm just there because that's what I happen to be

doing with my physical self. The people who come here give me space to do T'ai Chi and to grow with it, and for the people, it is a space of doing something that brings them closer to Bhagwan. It makes us all more open to him . . . available.

'What really astounds me is that the less I plan and the less I think about it, the more I empty and can feel Bhagwan and his energy. Sometimes I'll get these pictures of him doing T'ai Chi. I'll close my eyes in the middle of an exercise when people are mirroring each other, and he'll be there, mirroring me.

'I dare to take a lot more risks here in terms of the way Bhagwan talks about the monotony of the group—that T'ai Chi is not meant to be an enjoyment, but that people come to do the group to drive their minds crazy. More and more I can drop the, "I've got to make it enjoyable so that people like me," and take it to the limit of what T'ai Chi is and just watch my resistance coming up to doing something over and over again for an hour.

'Sometimes I stop and I think, "Oh, this has been going on long enough," then I think this is just my mind rationalising because I want to stop. So I shut my eyes and I picture Bhagwan. He might be just sitting there looking away and I think, "Yes, he's bored too," so we stop, or he might be sitting there chuckling, so we go on. I guess that's my way of dropping myself. The more I can do that, the more I'm not there, the more exciting it is.

'There's this chinese image I use a lot with myself of being a hollow bamboo . . . just being hollow and empty and letting the wind move me —and that wind is Bhagwan.'

FRIDAY OCTOBER 29th

BHAGWAN (to Charles, a middle-aged dutchman): This will be your name: Swami Prabhu Vairag. Prabhu means divine, and vairag means renunciation — divine renunciation. And renunciation can either be human or it can be divine. When it is human it is futile. When it is your doing it is not of much worth. But when it is God's doing it has tremendous value. So I don't teach that you have to practise renunciation. I simply teach surrender and to just start moving with His will. Wherever He leads is the destiny. Even when His ways are sometimes contradictary, inconsistent, don't mistrust.

The path is zigzag; it is not straight. It cannot be because it is not logical. It is not rational, it is not linear; it is not one single line — it is very complex. It is just as if you move in hilly country, in the hills. Sometimes you are going towards south, sometimes you are going towards east, sometimes you are going up and sometimes you are going downward, going down, but still you are moving towards the peak all the same because the path goes round and round. Many times you come to the same view, of course on a different altitude. You come again and again many times to the same point but never on the

same altitude. The path is zigzag, round-about, multi-dimensional, circular, because the path is towards the peak of human consciousness.

If you practise renunciation it never goes beyond you. Whatsoever you practise remains below you. If you are angry, whatsoever you practise will be poisoned by your anger. If you are violent, you may practise love, but in your love there will be violence. It is natural because it is *your* practice. How can you practise something which is beyond you? How can you reach for something that you have never known before? You move always in the known. You move in the past, in the mind, in time.

That's why I call it a divine renunciation. It is not that you renounce—you simply annihilate yourself. You simply say to God, 'I will not stand in Thy way. Now I am available, and wherever You lead, I am ready to go. If it is life, I'm ready. If it is death, I'm ready. If it is pleasure, good. If it is pain, good. Now I have no say of my own.' This I call divine renunciation. It comes like a light. It comes like a ray from the unknown into the darkness of your mind. Then something of the beyond penetrates you.

Man can be saved only from the beyond. That is the meaning of the christian myth that Christ is the saviour. If it is understood rightly it means that only from the beyond is there a possibility to be saved. That is the meaning of Christ being the son of God: it means that he comes from the beyond. That is just a metaphor that he is a ray from far away, that he is not part of this earth. He is on the earth but he is not part of this earth. He comes from some unknown source. And only that which comes from some unknown source can take you to that unknown source.

Divine renunciation means that you simply leave everything in God's hands . . . you relax. That's what I see as your direction for the future. You are not to struggle for it and you are not to make arduous effort for it. Simply relax into a deep prayer and the help will be available. It is always available, only we never listen to it.

When are you leaving?

URMI: *Early tomorrow.*

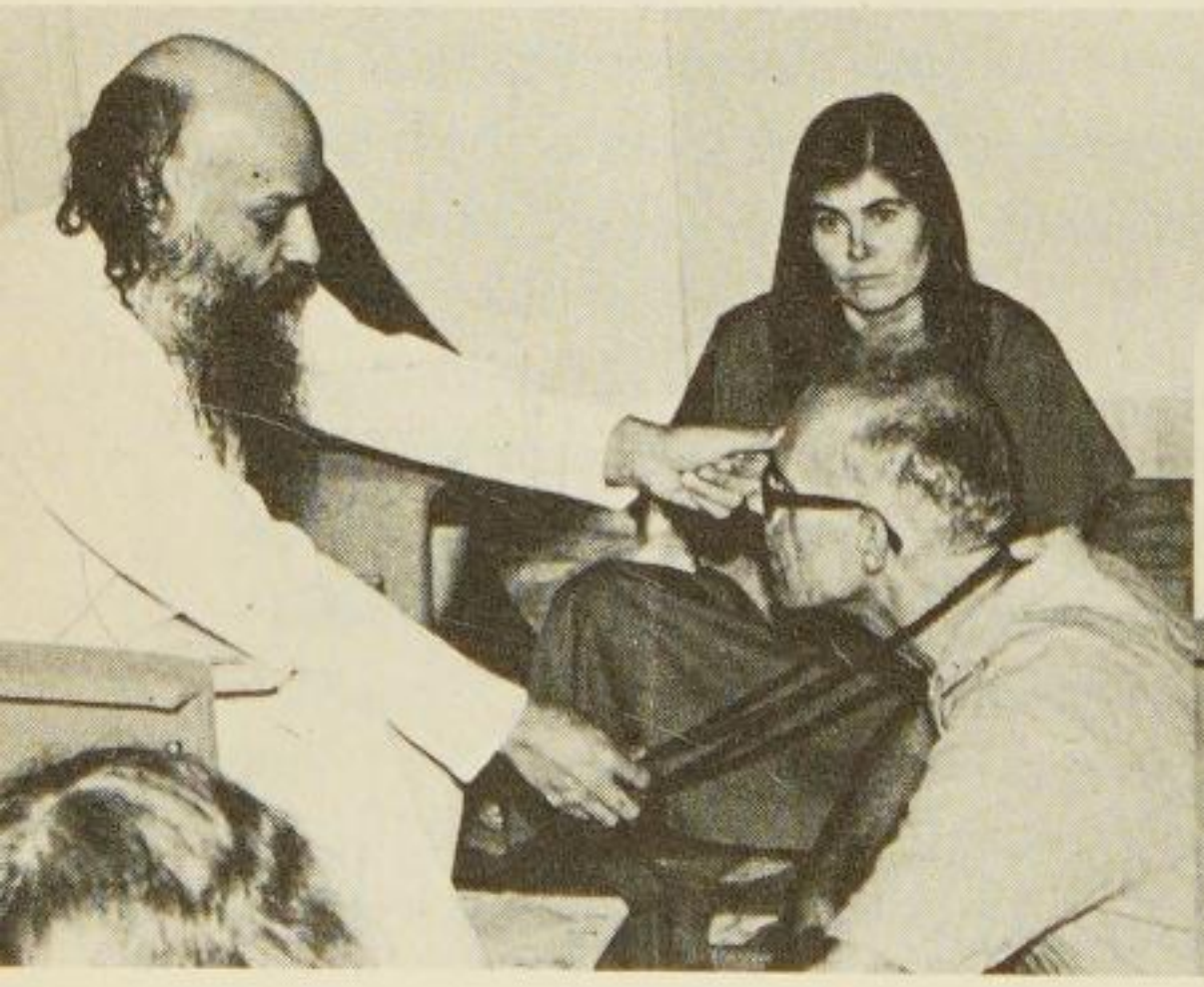
Tomorrow? Something to say?

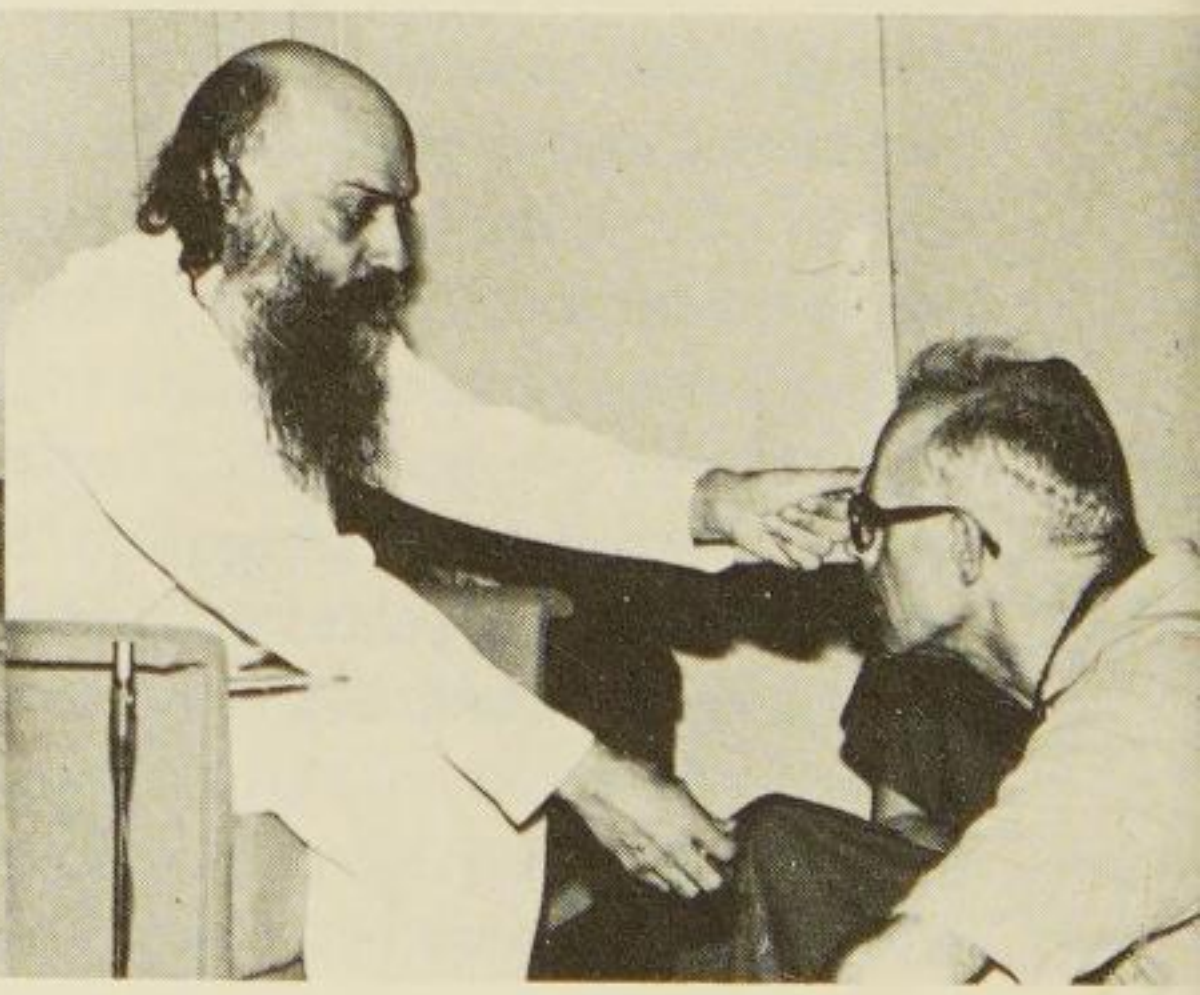
URMI: *How can I live in Germany and still be here, and become more strong?*

In what way do you want to become strong? What do you mean by 'strong'?

URMI: *To become pure and clean.*

If it is difficult you can say it in German, mm?

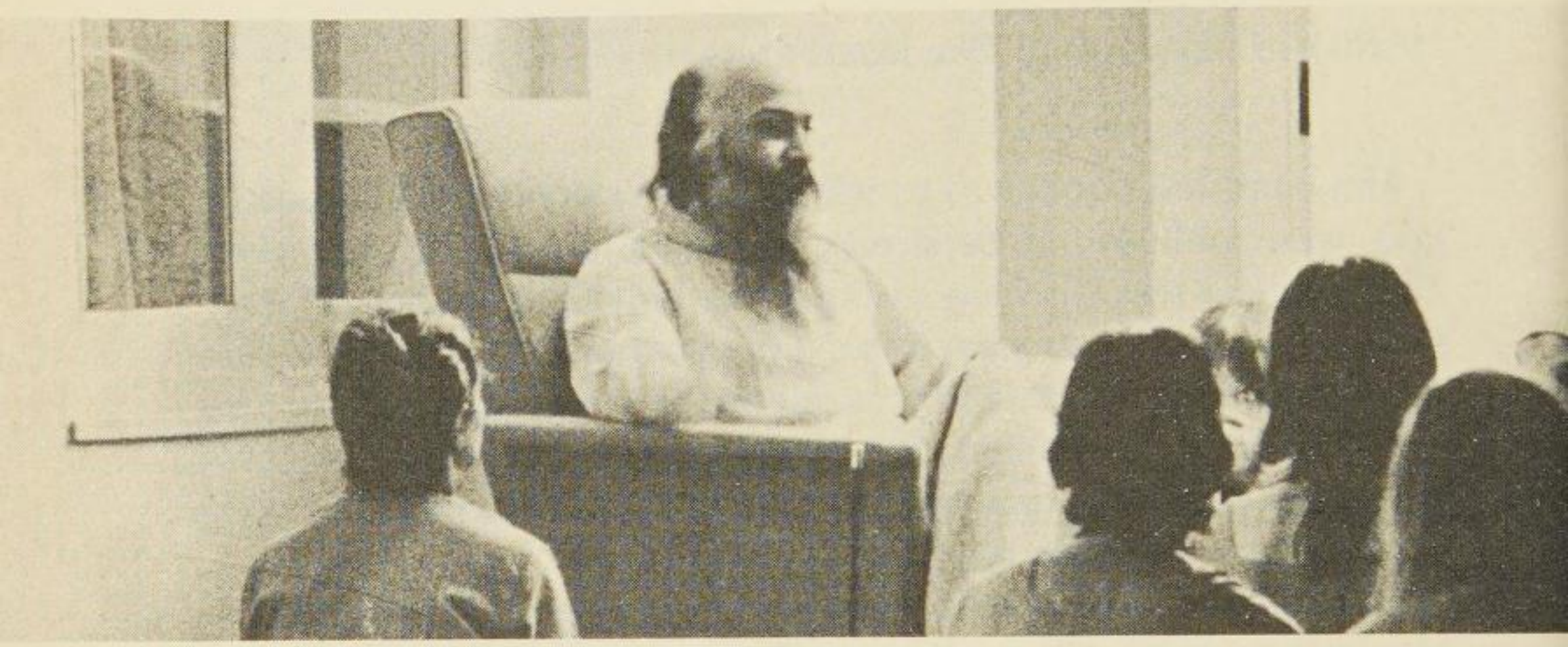




HARIDAS (translating): *She wants to be strong in spirit.*

Mm, mm. Now I follow. You will have to understand the paradox. If you want spiritually to be strong you have to be absolutely weak. That's why I was insisting on knowing what you meant by being strong, because if you want to be strong in the world, there are other ways. You have to have a very strong ego, will power, resistance, violence, aggression, ambition, competition, greed. You have to develop all sorts of diseases if you want to be strong in the world. But if you want to be strong spiritually there is no problem.

You have to drop all these diseases and you have to drop the very idea of the ego. One is simply nobody—and out of that nobody-ness a strength arises which is not of this world, which is totally different, which is not in fact your strength—it is God's strength through you. That is the meaning when Jesus says, 'Be poor in spirit.' and 'Blessed are the poor in spirit because they shall inherit the kingdom of God'. . . . 'The poor in spirit.' One has to be spiritually non-existential—just a nobody. And out of that nobody-ness you are strong. Then nobody can defeat you because there is nobody to be defeated. Nobody can kill you because there is nobody to be killed. But this is a totally different kind of strength.



Jesus is strong in this sense. He was crucified. His disciples were waiting for some miracle. Their idea of strength must have been a wrong idea—not at all spiritual. They were thinking that Jesus will show his power—he will do some miracle—but nothing happened. Jesus simply died in a tremendous surrender, in a total let-go. And at the last moment he uttered the words, 'Thy kingdom come. Thy will be done.' He simply annihilated himself completely. He became nobody, an emptiness. That's his beauty. If he had done some miracle he would have been an ordinary man, because then he would have relied upon his own will. He trusted God. He said, 'Do whatsoever *you* want to do. If you want me to die on the cross—that's perfectly okay. If it is *your* will for me to die, then I welcome it. If you want me to survive, you decide. I am nobody to interfere.'

The spiritual strength arises when you stop interfering with God . . . when you don't have any will of your own, when you simply trust. Trust is power, but not your power—it is always God's power. You become a vehicle, a passage.

Kabir has said that a man becomes like a bamboo flute—empty, just a passage. And once you become a bamboo flute—completely empty—God starts singing through you. So don't hinder Him, and never ask for any strength of your own, because your strength will be poisonous. Only His strength can be a saving force. Man's strength is

suicidal. The stronger the man becomes, the more dangerous he proves to be to himself and to the human society.

That is the difference between science and religion: science tries to make man powerful; religion tries that the man should be completely powerless so that God's power can flow through him. So be empty! That's what sannyas is all about. And if in that emptiness you feel that you are defeated, then that is God's will. Enjoy your defeat . . . celebrate it! And that will be your gift.

Mm, Prasad, anything about the group?

PRASAD (leader of the Tao group): *It was good.*

Good? Nothing else to say?

PRASAD (a pause): *No. . . . People were crazy. It was a particularly crazy group. So I liked it very much.*

Every group has to be crazy—and help it to be crazy!

PRASAD: *Well, it was, without me!* (laughter)

Because if in the group people remain sane, nothing will happen. Sanity is their problem. They have been brought up to be sane; they have been disciplined to be sane. They have been forced and imprisoned in sanity. Sanity is a very narrow thing, and they have lost contact with their vast being. Only in craziness are they able to make contacts again. Only when they are crazy can they reclaim the discarded. Because it is discarded it looks crazy. Because it has been rejected they have denied it. They have closed their doors against it, and they have completely forgotten about it. When it erupts into consciousness, when it again possesses the consciousness, it feels crazy. It is natural—it is not crazy. In a natural world no person will be insane.

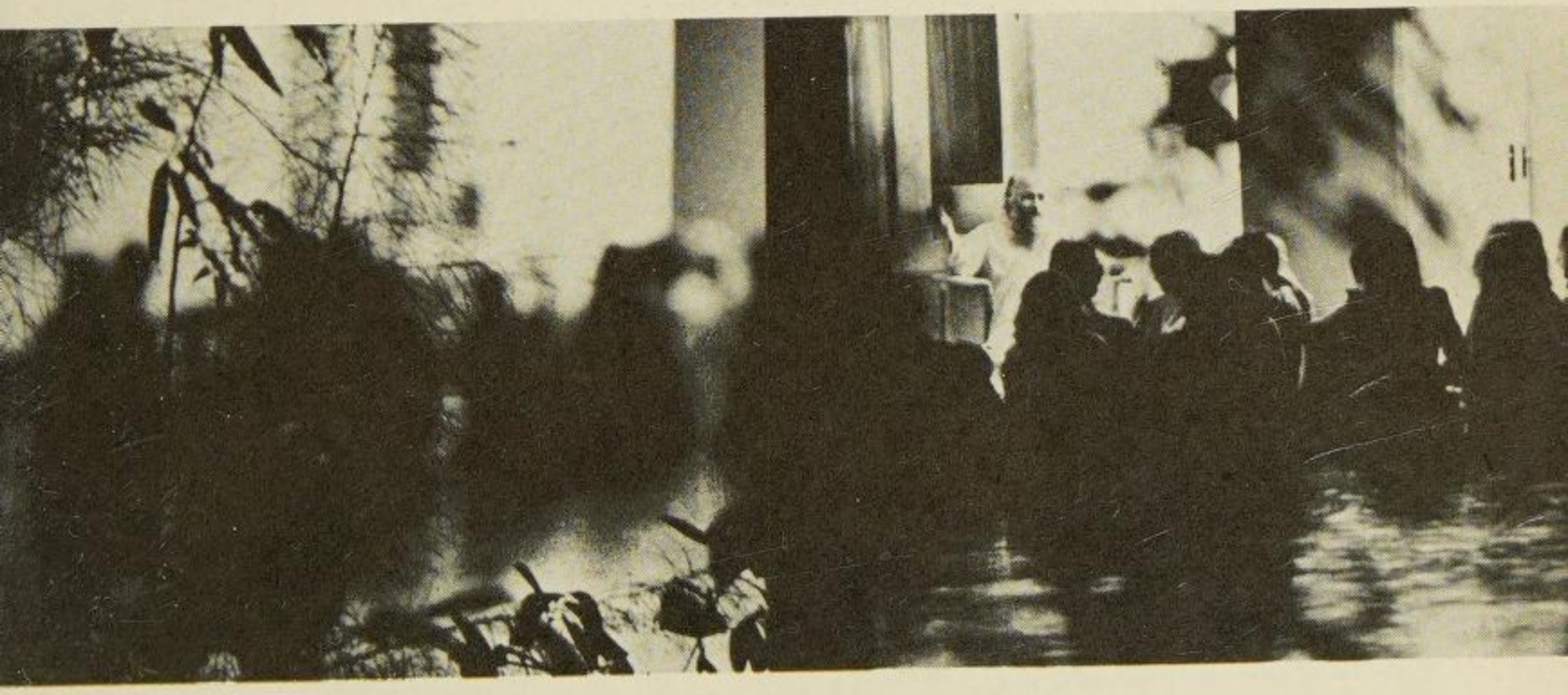
In primitive societies it still happens. If you go to a deep primitive community living somewhere in the Himalayas, you will not find a single crazy person in the whole community. It is miraculous! Why is nobody crazy, nobody insane, nobody mad?—because the whole community is so natural that craziness is accepted! It is not denied; it is

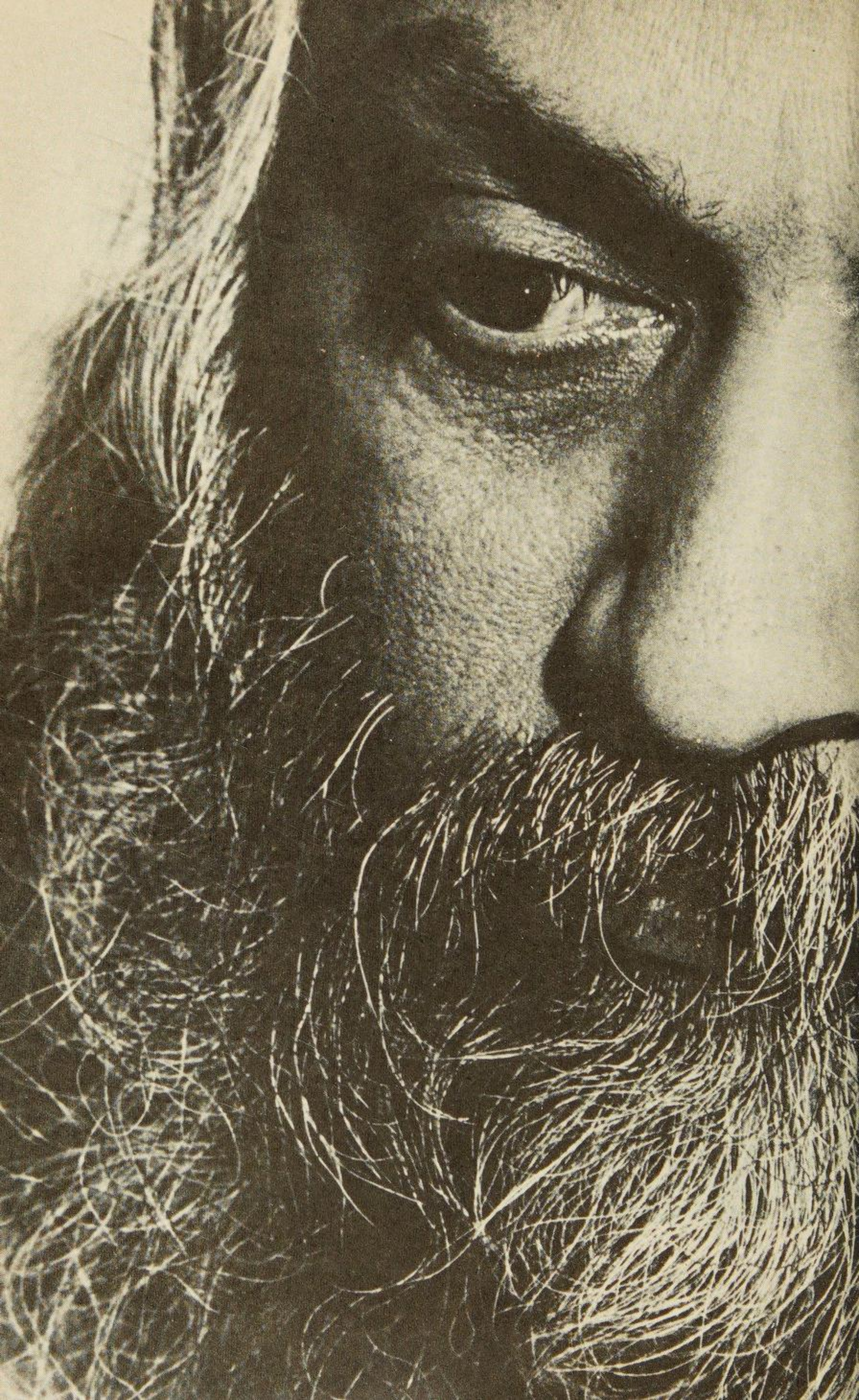
not condemned. Either you can say that nobody is crazy or you can say that the whole community is crazy—but there is no division; that much is certain. Between sane and insane there is no division.

The more cultured and civilized a society is, the more is the possibility of people going insane. That's why America is more prone towards insanity than any other country. The more cultured, the more educated, the more civilized, the more affluent, the narrower people become. You start moving in a tunnel which goes on becoming narrower and narrower and narrower. You start feeling suffocated.

Those who are courageous run out of the tunnel, and the people who live in the tunnel, they call them crazy. They force them into hospitals, into mental asylums. They force them to be treated. But it is really unjust. The society takes revenge on these people because they don't conform to the narrow tunnel, and they want a vaster and bigger life, a fuller and richer life. They are punished for it.

Here in our groups this should be one of the points to be remembered—not that you have to directly put some pressure, but just help, persuade. Let there be a climate where people can come out of the tunnel easily, where they feel that they will be accepted even if they go crazy and that nobody is going to condemn them. Mm? Just a tremendous feeling that they are accepted and welcome whatsoever they are. And that is one of the purposes of the groups. Very good!





SATURDAY OCTOBER 30th

BHAGWAN (to Gevart from Holland): This will be your name: Swami Anand Shantam. Anand means bliss and shantam means silence. So you have to be blissful and very silent. Happiness has a fever in it; it is never silent. That's the difference between happiness and bliss. Happiness is tense. One really gets tired of everything—even happiness. One cannot remain happy for a long time; you will get fed up with it. You would like to relax—you would like to move to the opposite. Hence misery follows happiness. It is a must; it is a necessity—just as night follows the day. The day you work hard; in the night you relax into oblivion.

So whatsoever we call happiness, pleasure—they are all very tense states. One is constantly excited. Excitement tires, and excitement dissipates energy. And to be excited means that you are not centred. To be excited means that you have gone out; you are wavering. To be excited means that the lake of your being is disturbed too much. Maybe you like that disturbance so you call it happiness, but all the same it is disturbance. The lake is not silent. There are too many waves and much excitement and much turmoil and much chaos.

Pain also is excitement and pleasure too. Hence both are convertible. Pleasure can become pain; pain can become pleasure. And many times, if you observe minutely, you will see this happening: pleasure turning into pain; pain turning into pleasure. That's why sadists and masochists exist in the world. They have come to know how to make pain a pleasure. The masochist tortures himself. There comes a moment when the very torture gives pleasure. The sadist tortures the other. And once you have learned how to create pleasure out of your pain, of course you would like to remain in your pain. That's why so many people are miserable—they have learned a wrong trick. Whenever they are miserable, they are happy. This is their dilemma. Whenever they are happy, they are miserable because they don't know what to do with this happiness. With pain they know what to do. With pain they become important, significant. They are moving on familiar ground and they know how to change it into pleasure. And the same is true about pleasure: every pleasure automatically changes into pain if you go on watching.

You have met your woman or your friend after many days, and you hug and you kiss, and the friend goes on holding you, and he doesn't allow you to get away from him. There will come a moment when you will see that now the hugging is no more pleasurable; it is becoming painful. Now it has no beauty in it; it is becoming ugly, nauseating, horrible. And if the friend goes on, goes on, you will be on the verge of exploding. You will say, 'Stop! Enough is enough!' But the first experience of being hugged by an old friend was pleasurable. Just after a few moments it starts turning into pain. All love affairs eventually turn into pain because each excitement is bound to tire you, dissipate your energy.

Bliss is a totally different quality of happiness. It is non-excitement, it is not feverish; it has no passion in it. It has compassion but no passion. That is the condition of shantam. So you have to seek from this moment a state of bliss which is also a state of silence and peace. You have to become a lake with no ripples, with no waves. And when silence is absolute, there is tremendous bliss. It has nothing to do with all the pleasures that you've known before. You cannot even call it

pleasurable; you cannot even call it pleasant. It is a totally new experience. It is neither pain nor pleasure. It cannot be either because it is not excitement. It is a totally different state of being . . . non-excited being. No ripples, no movement, a tremendous presence, a great centring. Time disappears when excitement disappears. And once there is no time, there is peace. Peace is timelessness.

And when time disappears, automatically space disappears, because they both are together. They are aspects of the same phenomenon. In a state of silence, there is no time and no space. Suddenly you are somewhere in a transcendental world of no time and no space.

This is the meaning of your name—anand shantam. Start by being more and more silent. Start by being shantam and bliss will follow like a shadow.

(to Hans, a law student from Germany) And how long will you be here?

HANS: *About three months.*

That's good. And sannyas you leave to me?

HANS: *Yes.*

That's very good! That's better. Rather than choosing, to be chosen is better. And it is certainly difficult in the state of confusion in which a human being exists, to decide what to do, what not to do. In fact any decision creates more confusion and a person becomes divided. A part of the mind says, 'Go ahead,' and a part resists. And any conflict,

any split inside is bad. Any conflict creates a violence inside. So that's better.

In the East that has been one of the traditional ways. A disciple goes to the master and says, 'If you feel that I am ready, then accept me. If you feel I am not ready, then just say to me. I will come again whenever I am ready and you accept me.' A disciple simply goes to the master and he leaves it to the master—whatsoever he wants to. That's more of a surrendering attitude.

It's good. Close your eyes. And if something happens in the body energy, simply allow it. . . .

This will be your name. . . . Forget the old completely—as if it never belonged to you. Let there be a discontinuity. This moment is historical. One phase of life ends—another begins. So don't carry the old load with you. Simply get out of it as a snake gets out of its own skin, not even looking back. Simply slip out of the past. Nobody ever becomes victorious fighting with the past, because if you have to fight with it, you have to remain with it; you cannot get out of it. Just slip out of it with no fight. Just say goodbye and silently get out of it—with no effort; because wherever there is effort, there is clinging. So make no effort.

That's why I have made sannyas such a simple process. Traditionally it was very complicated and you had to train yourself for years and discipline yourself for years, and then sannyas would be given to you. I have made it absolutely simple for a particular reason. It *should* be simple. It should not be a discipline; it should not be practised. It should be spontaneous.

This will be your new name: Swami Deva Prasuna. Deva means divine and prasuna means flower—a divine flower or a divine flowering. And that's how I see every being: every being is almost like a bud. A human being is like a bud. When it flowers totally it becomes divine.

So be more open and don't hold yourself. Just relax and it will open on its own; you will become a flower. And there is no need to force the petals—they open on their own. You have to do only one thing: you are not to force them. You are not to hold out, resist them—that's all. If you don't hinder they will open on their own accord, in the right time, in the right season. And everything has its season and its time. So

there is no hurry either. I am not in a hurry. Move patiently, but remain more and more open.

(to an elderly american visitor, a university programmer) When are you retiring?

MARY LOU: *In 1977.*

So then come and stay for a long period here. Or if you want to, stay forever!

MARY LOU: *It is good?*

It will be good. If you come, it will be good.

MARY LOU: *Many things to learn . . .*

Right!

MARY LOU: *. . . Many fears to overcome.*

Mm, mm. They can be overcome, because the innermost core is always beyond them. They may surround us but they can never encroach on our being. They always remain far away. Even when death is just there in front of you, then too your innermost core remains a

watcher on the hills, and everything is happening in the valley. Because we are too much attached to the body and to the mind they appear too close; otherwise no fear, no problem, is close. They are as far away as galaxies.

The eastern psychology has been working on these lines for centuries: how to create a distance between the consciousness and the body, between the consciousness and the mind. That's the only problem. In the East we have never tackled problems separately. That's something new to the West—they are trying to tackle problems separately.

Somebody is obsessed with fear, somebody is obsessed with sex, somebody is obsessed with greed, somebody with anger, somebody with something else—a thousand and one problems are there, and each problem is being tackled separately as if it has its own existence. Then even if you solve it, nothing is solved, because by the time it is solved you become aware of other problems. And in fact it is never solved—it simply disappears into some other problem; it starts hiding behind some other problem. You solve sex; it moves into anger. Anybody who is fighting with sex will become more angry, more irritated, more aggressive, violent. Now sex is hiding behind violence. You try to solve it from violence; it will move somewhere else—because all problems are one problem deep down, and unless you tackle the one, nothing can be solved. You can go on playing around and wasting time. And the deepest problem—the only one problem—is that we are identified with the mind, and through the mind, with the body. This is the only problem—the identification with the mind . . . that we cannot be just an observer.

When anger arises I forget that it is just an object in front of me. I become one with it; I lose distance. Suddenly I am anger. The reality is that I am the watcher; the anger is just a content passing by. I am the watcher, the witness. If only the witness can be helped to come and to take roots in you, then it is not a question of what problem. Anger comes, greed comes, irritation comes; whatsoever comes one simply remains aware and knows this too will pass and that this is just a passing thing. It has nothing to do with you. You are the one who always

remains. Problems come and go. You are the one who never comes and never goes.

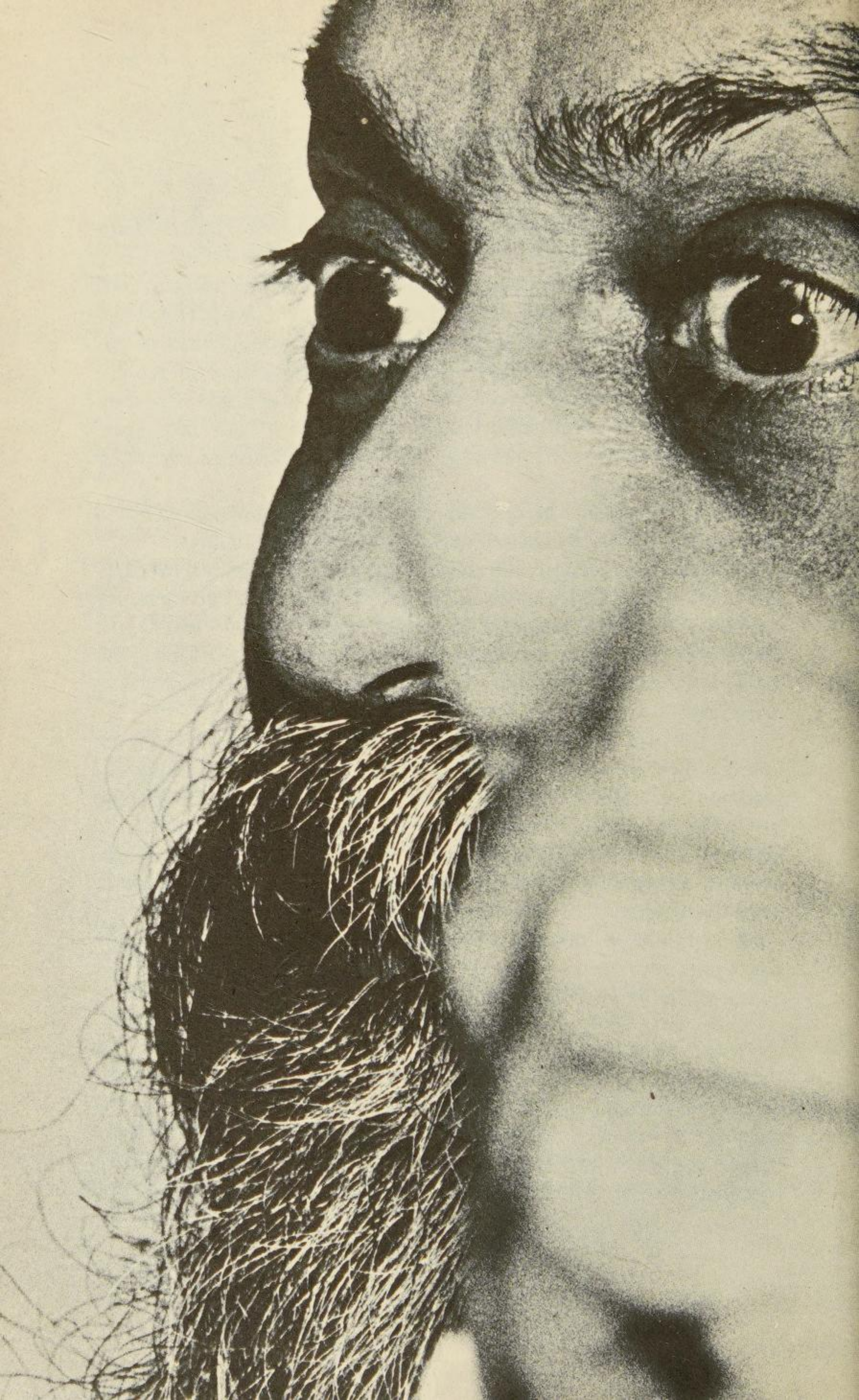
In your long life there have been so many problems. Now you cannot even remember them. They came and they went away. They have not even left a trace behind. When they were there they were so important. When they were there, it appeared as if they were not solved, how would you be able to live? The whole life was at stake. Now they are gone—not even a memory is left. The problem that is facing you right now will be the same. It will go, and after one year you will not be able to remember it.

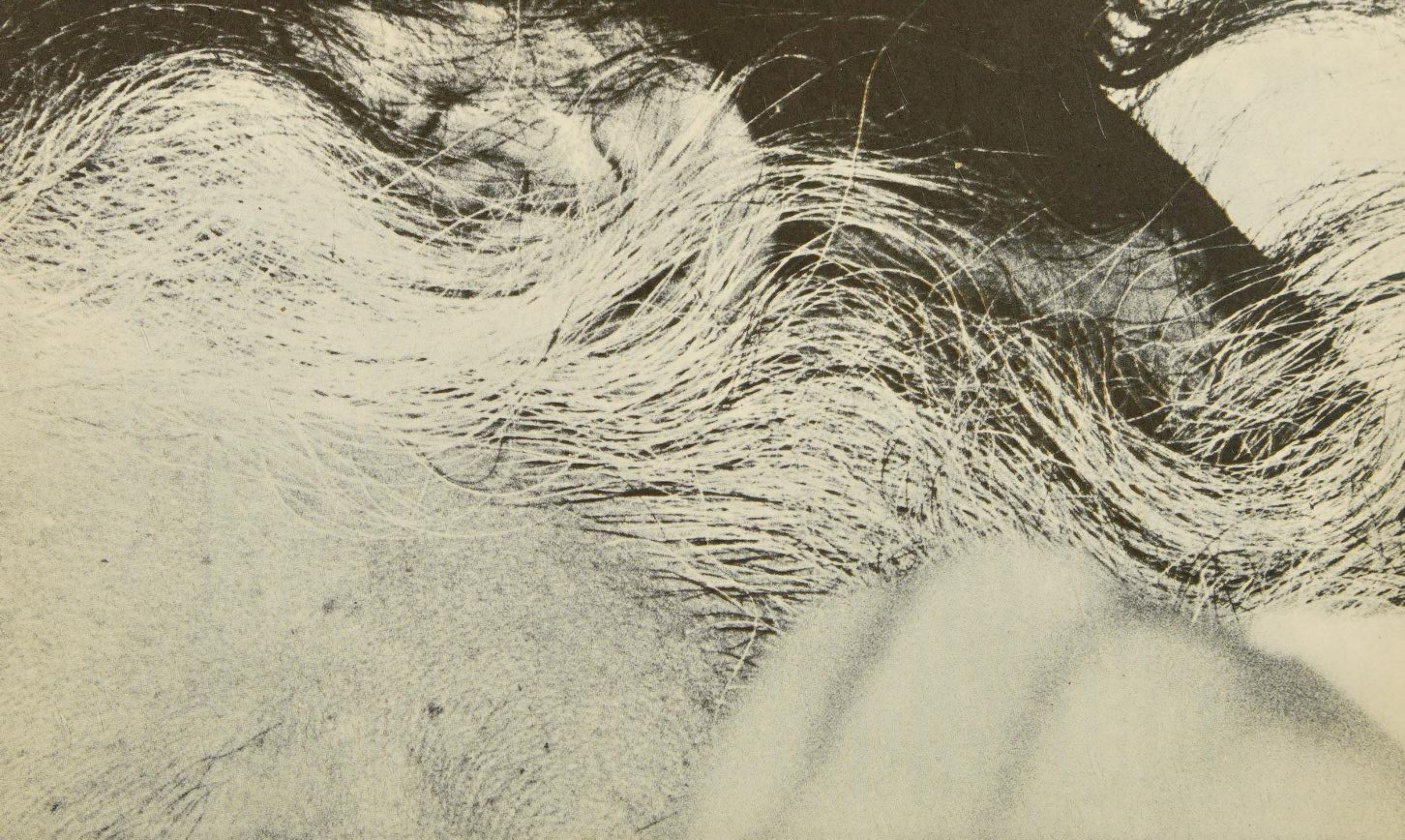
This distance has to be created. This is what meditation is all about—creating a distance between the content and the container.

There is a very famous sufi story. A great master died. All his disciples were always very curious about one thing, and he had never revealed it to anybody. He had a book and he used to hide it and keep it under lock. Sometimes he would go and open the lock and look in the book, and again lock it. Everybody had tried to find out what was in the book.

The moment the old man died they all rushed towards the lock. Everybody was waiting: 'What is there? There must be something very precious . . . ' They opened the book—they were thrilled—but the book was empty. And just on the last page there was one small sentence written by the old man that said, 'If you know the difference between the content and the container, you are wise.' And the whole book was empty! . . . Very indicative.

Once you have known the difference between the content and the container, your life is empty of all problems. So whenever you can come, come. Mm? Good!





SUNDAY OCTOBER 31st

BHAGWAN (to Guenther, a psychologist from Germany): This will be your name . . . and to explain this a few things have to be understood. There has been a perennial debate down the centuries about man's being—whether man comes into the world with an essence or just comes without any essence and accumulates essence through actions, through lifestyles, through experience . . . whether man comes like a seed or comes empty. The seed has the whole tree existing in it already—it may not be visible but in essence the whole tree exists in the seed. The growth of the tree is not something new. It was already there—it is simply unfolding. The seed unfolds its essence and becomes existential. So essence precedes existence—that has been one school of thinkers.

There is another school—and very prominent in the modern world: the school of the existence, existentialists. They say that man comes as an existence, with no essence; existence precedes essence. Man is not born like a seed. He comes hollow, empty. You have to create your own essence. Man comes without a soul, and the soul has to be created by doing. Your action will give you your soul—not that you already have it.

SUNDAY OCTOBER 31st

I am giving you a name: Swami Deva Mahasatva. Deva means divine and mahasatva means the great essence. All the religions of the world belong to the first school—that man is born like a seed. And that seems to be scientific too. The existentialist's attitude has a flair to it, looks more intriguing, more interesting, but is not true. Life is an unfolding. If you don't obstruct its way, the seed will culminate into a flowering, but the flowers always existed in the seed.

Now there are even scientific proofs about it. You may have heard about kirlian photography in Soviet Russia. Now very sensitive films exist which can take a photograph of a seed—but not only the seed: the sprout which is not yet in existence is also photographed. They can photograph a bud, and not only the bud but the possible flower which is going to happen after a few days or a few hours is also photographed. But the sensitive plate can take it even before that. When it becomes visible to the eyes—the aura around the flower—the energy around the flower can be photographed. Before the actual petals open there is an opening of the energy. The energy petals open first—they make the way—and then the actual petals follow it.

There is a possibility that some day you will be able to photograph a small child and you can see how he will be when he is a young boy, how he will be when he is old . . . because life is an unfoldment.

Mahasatva means the great essence that we are carrying within ourselves—divine, great essence. Deva means divine and mahasatva means the great essence. It is a responsibility, a great trust. God has trusted you with a treasure that you have to unfold. The only sin in life is if you don't unfold your destiny. If you die like a seed, how will you stand before God? How will you answer Him? You will be totally ashamed that the opportunity was given to you but you could not fulfill it. You got distracted . . . you got entangled too much in side tracks and you lost your real destiny.

In the East we say, 'Unless you unfold, you will not be allowed to enter into the other world You will be thrown back again and again into this world.' It is almost as when a student goes to the school and fails: he is to go again into the same class, pass through the same course, the same training. If he fails again he has to go to the same class again. Many people are stuck that way. For many lives they have been

men and they have not crossed the class. It has to be transcended. That's the responsibility of being a man.

You cannot condemn a dog, you cannot make a dog feel ashamed. You cannot say, 'You are not fulfilling your destiny,' because consciousness is not yet there, so responsibility is not possible. Man is responsible because he is conscious. He cannot be allowed to be frivolous. He cannot be allowed to continuously distract and entertain himself in futile pathways.

I give you this name so that it becomes a constant pinching arrow in your heart and goes on giving you pain unless you really unfold. So this name is your destiny, your path, your self-remembrance.

How long are you going to be here?

MAHASATVA: *I go back to Europe in a week and come back at the end of February.*

That's very good. So come back because a longer time will be needed. Much has to be done, and much has to be undone too. Is there something you would like to say?

MAHASATVA: *I started as a behavioural therapist, and after coming here I don't know what to do.*

How long have you been a therapist?

MAHASATVA: *Seven years.*

And have you been practising as a behaviourist or have you been using some other techniques for seven years?

MAHASATVA: *Well, I got fed up with the behaviourism.*

Yes, it is good you got fed up.

MAHASATVA: *But I didn't care for other things so I just did what I thought was right.*

What did you do? Just tell me.

MAHASATVA: *Relaxation exercises, Psychodrama.*

That's better—continue. And when you come next time, go through all the therapies here. Then try to develop something of your own. You have the potential.

And this is my understanding—that any technique developed by anybody else cannot make you a real therapist. You can borrow it, but it is almost as if somebody is copying a painting of Picasso. You can copy it—you can copy it perfectly well. You can be such a perfectionist that even the original may look a little faulty compared to the carbon copy, but then too the carbon copy is a carbon copy and there is no life in it. Truth has always to be discovered—you cannot borrow it.

That's why it happens that when somebody invents, discovers a technique, in the hands of that man the technique has a magic. For example, Gestalt therapy: it was a magical thing in the hands of Fritz Perls . . . a really magical thing. The magic comes from the discovery, because the man and his technique are not two things. He has grown up with the method. The method is almost like blood and bones. It is part of him; the method is not separate. The originator has grown, and the method has grown out of so many life situations, obser-

vations—pain and suffering and pleasure. It has grown; it has seasoned through experiences. It is not a hot-house plant. It has really grown in the rains, in the hot sun, in the winter, in the cold, in the snow; it has grown. It has encountered life, and out of that total encounter, it has a conclusion. The same is true about Psychodrama: to Moreno it was an insight. The same is true about Psychoanalysis: to Freud, it was his own experience. It was something authentic that was rooted in him. It is true about everything.

Now a problem arises. When a method has been successful —Gestalt has succeeded and it has been helping many people— many other people will start imitating it, they will start borrowing. It will not be in their being. It will not be connected to their roots. Their own core will remain aloof. Then the magic is lost. This is something very significant to be understood. People are surprised at what has happened and why it used to work.

For example, Mesmerism worked tremendously in the hands of Mesmer. It was his life work. And once Mesmer was gone, Mesmerism was gone Many people tried—it became very ordinary. It had no miraculous power in it. It lost its spirit . . . just a dead corpse. Then people start condemning it because it didn't work any more. It happened like that with Freud's Psychoanalysis. By and by it has become antique, by and by it has become a museum piece. People talk about it, people read about it—now it is academic. But the charm, the thrill, the sense of discovery is no more there—cannot be there.

Always remember it. Each therapist, if he is really a therapist, has to develop his own technique, his own methodology, his own philosophy, his own view. Learn from everybody—nothing is wrong in learning—but never depend on that learning alone. Otherwise you will always go on missing something. It has to be your life work, and it has to have your total energy in it, flowing. That is possible only when it is your own growth.

For example, it is almost like this: a woman is barren but she can have a child, she can adopt one. She can pour all her love into it but still the child is not hers. At the most she can become a very good nurse but she will never become a mother, because the mother is born only

when the child is born. Those two things are two aspects of the same coin, two sides of the same coin. When a child is born, it is not only the child that is born; the mother is also born. On one side the child, on another side, the ordinary woman is no more an ordinary woman—she has become a creative force. She is now a mother. She *was* a woman, but passing through those nine months—the discomfort, the inconvenience, the pain, the dreams, the struggle, the future, the insecurity, the anguish, and the constant apprehension of whether this child is going to be worthwhile, whether this child will be really worth having, and then the pain of birth, and then the birth. . . . This whole process is involved; then a mother is born.

Before you can feel a deep connection with the child, an inner connection with the child, a physical connection is needed. It is a must. You can adopt a child and you can show all the love that you are able, but something will be missing. The same happens with techniques. When a technique is born and you father it and you mother it, it is your own child; it is your own continuity. It is your own expression . . . it is your own poem that has come out of your being, and there is fulfillment.

People are not helped by the techniques as such, in fact. People are more helped by the therapist. When the therapist is fulfilled and infinitely confident about himself, his confidence becomes catching. His own thrill and sensation catches the patient too. Just seeing the therapist so happy and his eyes glowing with discovery, his hand having a touch of confidence, and his knowing where he is moving and what he is doing, the patient is at rest; he can trust. And out of that trust he is helped. It is not therapy that heals—it is the therapist, the personal contact of the therapist that heals. But that is possible only when you have your own child. Mm? otherwise you yourself are wavering.

When you come to a patient you think about how to help him: whether gestalt will be helpful, whether psychodrama will be helpful, whether jungian or freudian or adlerian techniques will be helpful. You are wavering—you are not certain. You are not certain about yourself. Your uncertainty will become a barrier. You are not growing, you are not streaming, and this patient is at the most a duty: you have

to do it. But when you have discovered something it is almost a love affair. It is worship, it is prayer. You will feel grateful to the patient that he had come to you. So that's what I suggest.

Continue whatsoever you are doing, learn from everywhere, then when you come next time go through all the groups here. Then meditate and start working as if you don't know anything. Learn everything and then forget it; don't try to carry it. Learn everything and then forget it. Then reach the patient, empty, meditative, loving, and let things happen on their own accord. Within a few years you will be able to develop something of your own. That will be a fulfillment to you and a great blessing to your patients. Mm? Good, Mahasatva.

(to Willie, from Germany) This will be your name: Swami Anand Surya. Anand means bliss, and surya means the sun, the source of light. And you have to make it a point when the sun is rising early in the morning to just watch it . . . very early when it is just on the horizon, just for two, three minutes—and that is going to help you tremendously. But never at any other time because then it becomes too hot—just the early rising sun. It has no heat in it; rather it has a very cooling effect on the whole system.

So make it a point to get up early—and in India the morning is the best time. Each country has its own different time. India is the best in the morning, just before sunrise. That time is the most peaceful and the most alive. So just see—just look silently. No need to stare—you can blink your eyes. Just look and see. No need to think about it, no need to verbalise. Don't say, 'It is beautiful.' Don't say anything at all. Just be there, present, open to the sun, and much will start happening through it. You will feel that something is opening inside you. The sun will become a provocation.

As the sun provokes the buds to open and the birds to sing, it can open the heart also, because we are not different from the trees and we are not different from the birds—we belong to the same earth.

Maybe on a little higher altitude, but we are the same. If the sun can bring song to the birds, why not to man? If the sun can bring life to the trees and the buds start opening and sharing their fragrance with the winds, why not man?

This was very early recognised in India, and surya namaskar—salutations to the sun—became a ritual in India. People go to the river, they take their bath, and wait for the sun to rise on the horizon, and they say hello. The sun is our life source. If the sun dies, all life will disappear from the earth within ten minutes. Within ten minutes, because the light takes ten minutes to reach to the earth. If the sun dies, it will take only ten minutes for the news to reach to the earth that the sun is dead. Suddenly all life will immediately disappear. All song, all love, all life will simply stop. The sun is our life . . . it is our very vitality.

As I see within you there is a tremendous possibility through the sun. So make it a point to get up early while you are here these two months. Find a place by the side of the river somewhere, and just sit there and wait for the sun to come on the horizon. Just go on looking for two, three minutes; at the most, five minutes. If you enjoy it you can be there longer. And join the music group, then the camp, then these two groups, Sahaj and Tao. Good!

SAGAR: *For the last five weeks I have been in this relationship with Pratiba. . . . I even can't say our 'relationship' because it was nothing static. Every moment was new. We could unlock on many levels yet. So it's a whole new thing for me.*

Very good. There are many levels. The body is not all, and sexuality is just the beginning of a relationship. But many people end there, and many people never come to know that there are deeper meetings, communications, communions. Many people never know what it is

when two hearts meet. People don't know even what it is when two minds meet. And when two vitalities meet and two persons meet, there is a point where two selves simply dissolve into each other and nobody knows who is who. The man becomes the woman, the woman becomes the man. Then there is something of the unknown. Love almost becomes prayer.

But many people end with the body. It is very unfortunate. It is almost as if somebody is carrying a flute—and just carrying it. He has no idea what it is meant for. He never sings through it. He does not know even that it is meant for a song, does not know that it can create beautiful music . . . does not know that this ordinary hollow bamboo can become the passage of a tremendously beautiful melody. He is not aware at all. He goes on carrying it.

There is an old sufi fable. In a very ancient family there was some organ, some musical organ, but people had completely forgotten how to play it. Generations came and people even forgot that it was a musical organ. It was gathering dust. It was a very big organ and it was taking up much space. One day the family decided to throw this nonsense. What was it for? Nobody could answer. It was a nuisance because somebody—the cat—would jump on it and there would be noise. Sometimes the rats would run over it and there would be noise—sometimes in the middle of the night. Sometimes children would start playing with it and there would be noise. They said, 'This is just a nuisance. Why should we keep it?' They took it out; they threw it on the road. They had just reached home when a beggar started playing upon the organ.

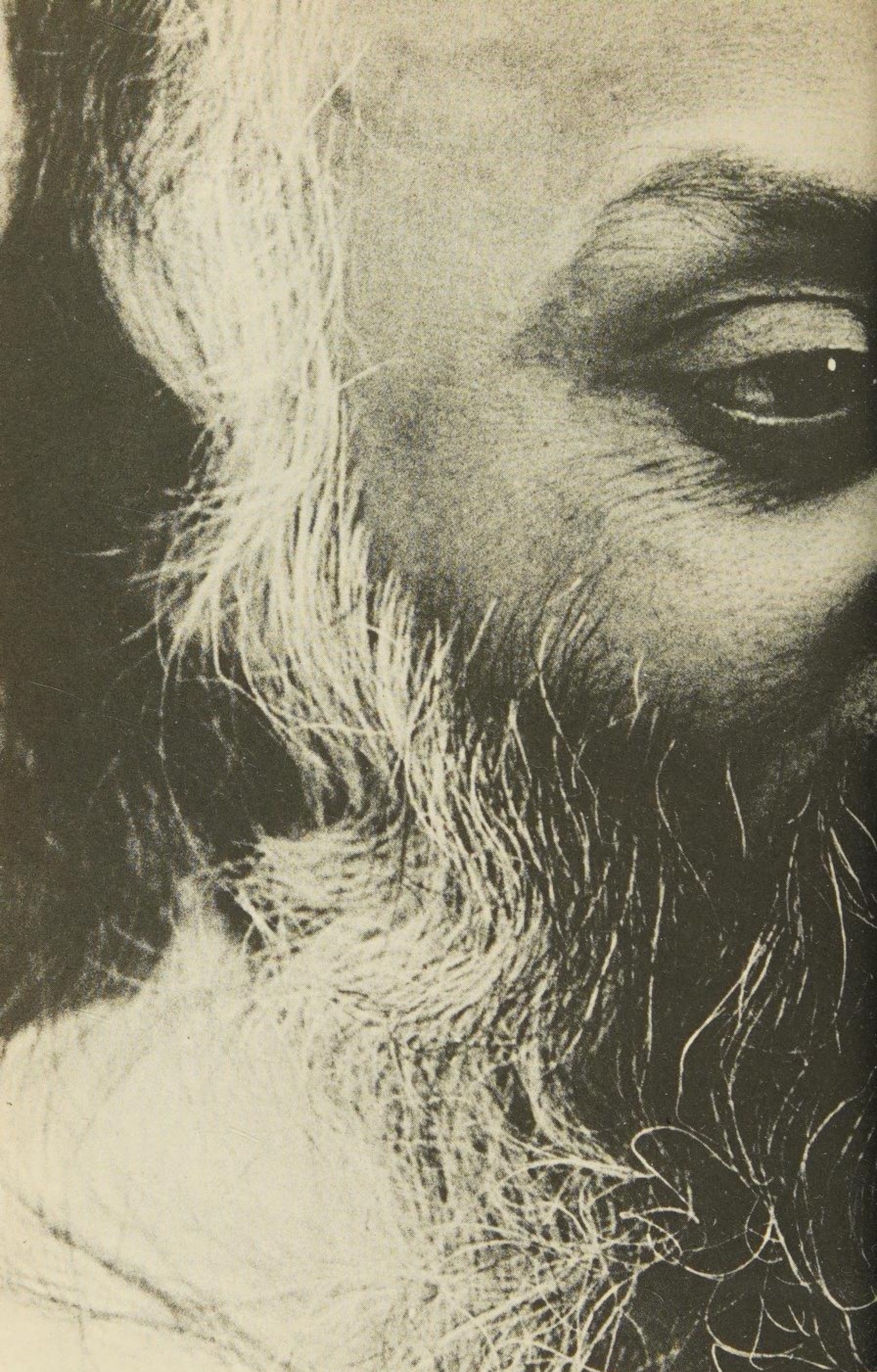
Time stopped. They simply turned. The whole traffic stopped, people came rushing from their houses; they forgot everything. For one hour the beggar was playing on it. It was so beautiful, so enchanting—they were just hypnotised. And when the music ended the family demanded their organ back.

The beggar said, 'It is not yours, because a musical instrument belongs to one who can play with it. There is no other ownership. It may have remained in your house for many centuries but it doesn't belong to you. You are not worthy of it. I am the owner!' And of course the

whole crowd agreed with the beggar—that he was the owner —because what does one mean by ownership? A musical instrument belongs to one who can play with it.

And that's how it is: life belongs to those who can go deeper and deeper into it. Many people are simply carrying musical instruments like burdens. Their body is a burden, their mind is a burden. About the heart they know only the word; they have never come across it. Beyond the heart they simply think is death and nothing else.

Love can open many doors. If love is there it always opens many doors. So when one is in love one should be as open as possible, as unafraid as possible, so that love, the arrow of love, can penetrate one very deeply, and can touch layers which have never been touched before. Very good, Sagar. Good!



MONDAY NOVEMBER 1st

BHAGWAN: Hello, Maneeshi. What about you?

MANEESHI: *Something that keeps coming up is about asking questions. What it boils down to is I feel if I don't ask you whatever comes up —every week almost something new comes up —I'll go off the track; I'll go off on some incredible ego trip.*

Mm, mm. Even the fear of going in a wrong direction is an ego trip. Why are you so afraid of being in a wrong situation? —because the wrong situation is very ego shattering and the right situation is very ego enhancing. In fact to think of the future is to think in terms of the ego. So remain with the moment. If it is needed for your growth —that you should go in a wrong direction —it will happen. And you cannot avoid it, because avoiding it will be avoiding your own growth. You cannot avoid anything. So whatsoever is available, enjoy it to your total capacity; respond to it totally. Let this moment give all that it can give

to you. And the next moment is going to be born out of this moment.

If this moment has been rightly lived, from where will the next moment come? It will grow out of this moment. It is going to take on the same quality. It is going to be a continuity with this moment. The next moment is not coming out of the blue. It grows out of you like a leaf grows out of the tree. It comes from your roots . . . it is nourished by your life juice. So if this moment is lived rightly. . . . And when I use the word 'rightly', I don't mean in the sense puritans use it; I don't mean the meaning that moralists will like to enforce on it.

To live rightly means to live totally. It is not being virtuous; it is just being whole. The right is not against wrong or against sin. The right is only against being partial. Don't be partial, don't be fragmentary. And the right has nothing to do with any goal, any perfectionist's ideal. The right has something to do with the feel of this moment. If you feel good, it is right. Easy is right. Happiness is right.

So celebrate this moment, enjoy this moment, delight in this moment—and the tomorrow will take care of itself. Think not of the morrow. The moment you start thinking that you may go wrong, that you have to go right, the ego has entered. It is the ego that is worried about its decoration—morality, good, virtue, respectability . . . some shoulds. So just remain with the moment, as much as possible and everything will go right. If this moment is right, everything is going to be right.

This is the definition of being right: if you are happy in this moment nothing is going to be wrong. Happiness is a sure indication that things are flowing with the total; you are one with the universal.

Happiness arises only when there is a harmony between you and the whole . . . when there is no conflict, when there is no pain. Then there is sheer joy—and the joy is incredible because you cannot even find any cause to it. You cannot explain why it is there. It is there unexplained, and it is *utterly* there, for no reason at all; it is simply there. It is there like a mystery. So live in the moment and by and by start dropping these tensions of the future. If you go wrong, you go wrong; nothing is wrong in it. Don't be a coward—be courageous. In life a few wrong things happen. In fact they are part of life.

You cannot weave a cloth unless the thread is put in such a way that each thread is crossed by another thread, the vertical is crossed by the horizontal; otherwise the cloth will not exist. A good man is simply good. He is a heap of thread; he is not a cloth. A bad man is simply bad. He is again a heap of thread; not a cloth. A whole man is both. He accepts God and devil both, day and night both. And in that acceptance is transcendence. In the very acceptance you are neither good nor bad. You have gone beyond both; you become a witness. And that's what real sanctity is.

So don't try to be good and don't try to be right. Don't try to avoid the wrong and don't try to avoid the bad, because then your life will lose all salt. You will become tasteless. Saints are tasteless—at least so-called saints. A real saint has tremendous contradictions in him; he is paradoxical. He is both sweet and bitter. He is as dark as the darkest night and as full of light as the noontime. He's simple like a child. You can almost call him a fool. That's what Saint Francis used to call himself—and he is as wise as there is the possibility to be.

In the Old Testament there is a saying: The wiseman, the perfect man, is as cunning as the snake and as innocent as the dove. This is the contradiction—as innocent as the dove and as cunning, sly, as the snake—but both meet, and in that meeting both change their qualities; in that meeting both negate each other. When both the plus and minus come together they negate each other. And out of that negation a zero experience is born. When God and devil meet they negate each other. They are equal forces, and when they are negative, you are empty. That emptiness is absolute. It knows no limit; it is immeasureable. And in that emptiness is what in the East we have called the witness, the witnessing consciousness.

My whole effort here is to help you to become that emptiness. So I am not worried about going wrong. Sometimes it is good to go wrong. It is very good to go astray sometimes. It is not always good to remain good, so don't be worried about that. It is as it should be. Nature takes its own course. Simply remain with the moment. Live the moment with your total being involved in it, committed to it, absorbed in it. Become drunk with the moment, and then whatsoever happens will be

good. Even if it is not good, it will be good. At least eventually it will prove to be good. Even if you go wrong sometimes, finally you will find that that was also part of being right. It was needed. Life is really a mystery, and the mystery is because of this paradox.

If you love somebody and you are together for twenty-four hours, your love will lose charm, the magic will be gone. But sometimes you are separated. You fight; you go on your own way. When you are separated, again a desire to meet arises. Again you come . . . you come fresh. The old is dissolved by the fight. You have become discontinuous with the past. Now it is a new moment again—fresh, young, virgin. You fall in love again. You will fight again.

One day when you look at the whole phenomenon you will see that fight was part of love—otherwise love would have died long before. It was the fighting that wouldn't allow it to die. The fight creates separation, the separation creates desire to be together again. You come together again. In being together again there comes a moment when it becomes flat, becomes monotonous. Again a desire to separate arises. You move again . . . you fight for small excuses. That's why lovers always say, 'We have been fighting but there is nothing much to fight about.' In fact when they look, when they think about it, it seems ridiculous. The reason seems to be absolutely absurd, or so tiny—but that is not the point. They don't know the real reason. The real reason is that they want to create hunger again. Separation gives hunger.

This is how it goes—exploding, imploding, exhaling, inhaling. This is how it goes—happiness, unhappiness; good and bad, right and wrong. So don't be worried about it. Simply trust life. I teach you trust—trust in life. So if sometimes life leads you into some wrong ways, go. Don't resist that moment; just go totally so whatsoever life wants you to learn from that experience is learned, and you can come out again.

In Jesus' life he used the parable of the prodigal son very much. That's what I am saying. A man had two sons and he divided his property among these two—half and half. One remained with the father—was a good young man, very virtuous, obedient, served his father, increased the money that had been given to him, was re-

spected by everybody. But the other, the younger one, left the town. He gambled, he drank; he moved in wrong company. He destroyed all his money, he destroyed all his character, he destroyed his health.

One day news came that he had become a beggar. The father sent a message that there was no need for him to become a beggar; he could come back home. The son came back and the father arranged a big feast for him. The fattest lamb had to be killed and the best wine from the cellar had to be brought. He invited many guests to receive the son on his coming back.

Somebody went to the field where the older son was working hard in the hot sun, and said, 'Look at the injustice! A lamb was never cut for you. The old wine was never brought for you, a feast was never given for you. Nobody gathered to welcome you. Now look what has happened! This is absolutely partial. And that vagabond who has destroyed the whole money earned by your father with much hard labour is coming back a beggar. His whole life savings he gambled. Now he is coming like a beggar but he is going to be received like an emperor!'

Of course the son felt bad. He came home and he said to the father, 'This is too much!' And the father laughed and he said, 'You are with me so there is no need for any welcome. Not that I love you less, but the one who was lost is coming back. He needs love, he needs acceptance. He has to be welcomed. It is not unjust to you. He is wounded and he needs rest and love. Love will be his treatment.'

So nothing wrong in. . . . What Jesus is saying through this parable is that those who go astray will also be received by God. They will be really welcomed. This parable is very dangerous. It says that those who are good, they are just so-so—but those who are bad, once they come back home they are going to be received with a great feast because they took the risk of going astray. They are becoming grown up. They have become more experienced, they are more mature. They staked their life, they risked their life. They were lost, and they are being reclaimed.

So never be afraid that something may go wrong. Simply trust. If it goes wrong, that's what is needed. Go prayerfully into it and you will

see that your prayer, your acceptance, your trust, has changed the whole quality of it. It has transformed it utterly. The wrong also becomes right when you trust life. And when you don't trust life even right becomes wrong. So it is not a question of right and wrong.

And whenever you have a question, ask. Don't be worried about it—whatsoever it is. Mm? Good, Maneeshi!

Hello, Vatya. What about you?

VATYA (a professional dancer from Korea): *Since I came to Poona I have been sick four times. I don't know why. The other thing is that I tend to just want to be alone lately and get into myself, and think all the time about your lectures. Somehow the interest in singing or dancing is not there. There is no desire to do any activities. I thought I was going into a more devotional path but now I think I can go into meditation.*

Mm, mm. A few things to be understood. First: this moment is precious. When energies start moving inwards and one wants to be just alone, silent, and everything seems to be distraction—even one's own hobbies, one's deepest interests, even they look like distractions—this moment comes. Energies are simply moving inwards. But you have to do one thing: enjoy this inner movement of the energy but keep in contact with your music and your dancing, because soon, when this process has ended, you will move into another phase when the energy will move outward. It is an inner rhythm.

When it moves outward, if you don't keep contact things will become difficult. So right now give as much time as you like for simply sitting but keep a minimum contact at least with your dancing, your music, your training. Fix a few hours. For those few hours completely

forget about this inner-going energy. That will keep you in balance and it will be very paying.

` If for example you give four hours in twenty-four for your music and dancing, then twenty hours are yours. If you give these four hours —which will be a little difficult because the energy is moving inwards, and you are going outwards —this will make you capable of certain things in the future. When energy moves outwards you will be able to give at least four hours for inner work, and that will become a balance.

It is just like the symbol of yin-yang. The symbol is in a circle . . . as if there are two fish —one is white, one is black —and each are turning into the other. But the deepest symbol in it is that the white fish has a black dot in it and the black fish has a white dot in it. These are the four hours I am talking about. When the energy is moving inwards you are a white fish, but let there be a black dot; that will keep you in balance. When energy is moving out you will be a black fish, but then let there be a white dot in it; that will keep balance. Otherwise both will fall apart.

And once a person starts falling apart, it is dangerous. It has happened to many people. All the old monasteries are full of people who have completely forgotten how to get out. And that is not good —because silence is good, but if you cannot get out. . . . If out of your silence a song is not born, then it is dead; it is barren. You remain a seed and you never flower. You have something but you never share.

Silence is good. It is good only because it can become the womb for a song. And song is also good, because song can be possible only if there is silence within. So one has to keep balance. It is exactly like a tightrope walker. When you see that you are falling towards the left, start leaning towards the right. Right now you are falling inwards; keep a little leaning towards the outer. Otherwise you can turn into a monk in a month —and that is a wastage. One person becomes useless again. It is uncreative.

There are people who live only in the outside. They create much noise but no music comes out of them because music needs ground-

ing in silence. They make much fuss in the world. The politicians, the generals, the money-mad people —they make really much fuss in the world. They have caused the world to be in a neurotic state, but nothing comes out of them. And people who have renounced the world, they don't make any fuss. They keep quiet but their quietness is dead.

My approach towards life is paradoxical because life is paradoxical. I would never like you to move into one extreme totally. Keep contact with the other; always keep balanced. And always remember that whenever one process is becoming too much, start leaning towards the other process.

So continue —you have to create a discipline. Decide to put aside a few hours for your dance, for your singing, music, and the remaining is for your inner being, so let it move there. After a few weeks, one day suddenly you will see that the tide is turning, the climate is changing. And when the climate changes, again you have to keep balance. Those four hours that you were giving to music and dancing have to be given to meditation; and then you can give twenty hours to the outside activity. But this has to be the balance.

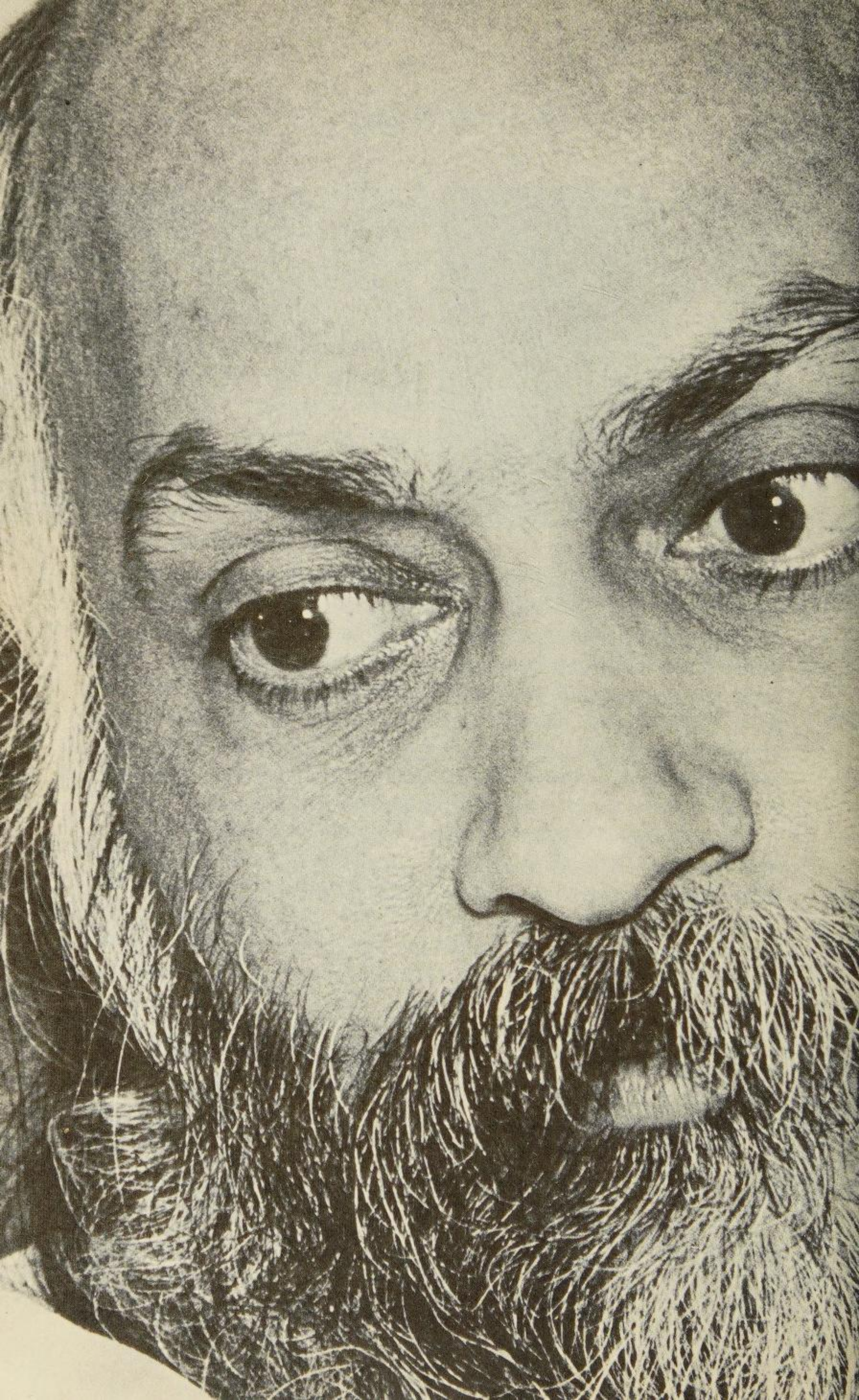
Always remember the yin-yang symbol —it is really beautiful. But the most important part is the white dot in the black fish and the black dot in the white fish. Then one is together —and that togetherness brings strength, that togetherness is power.

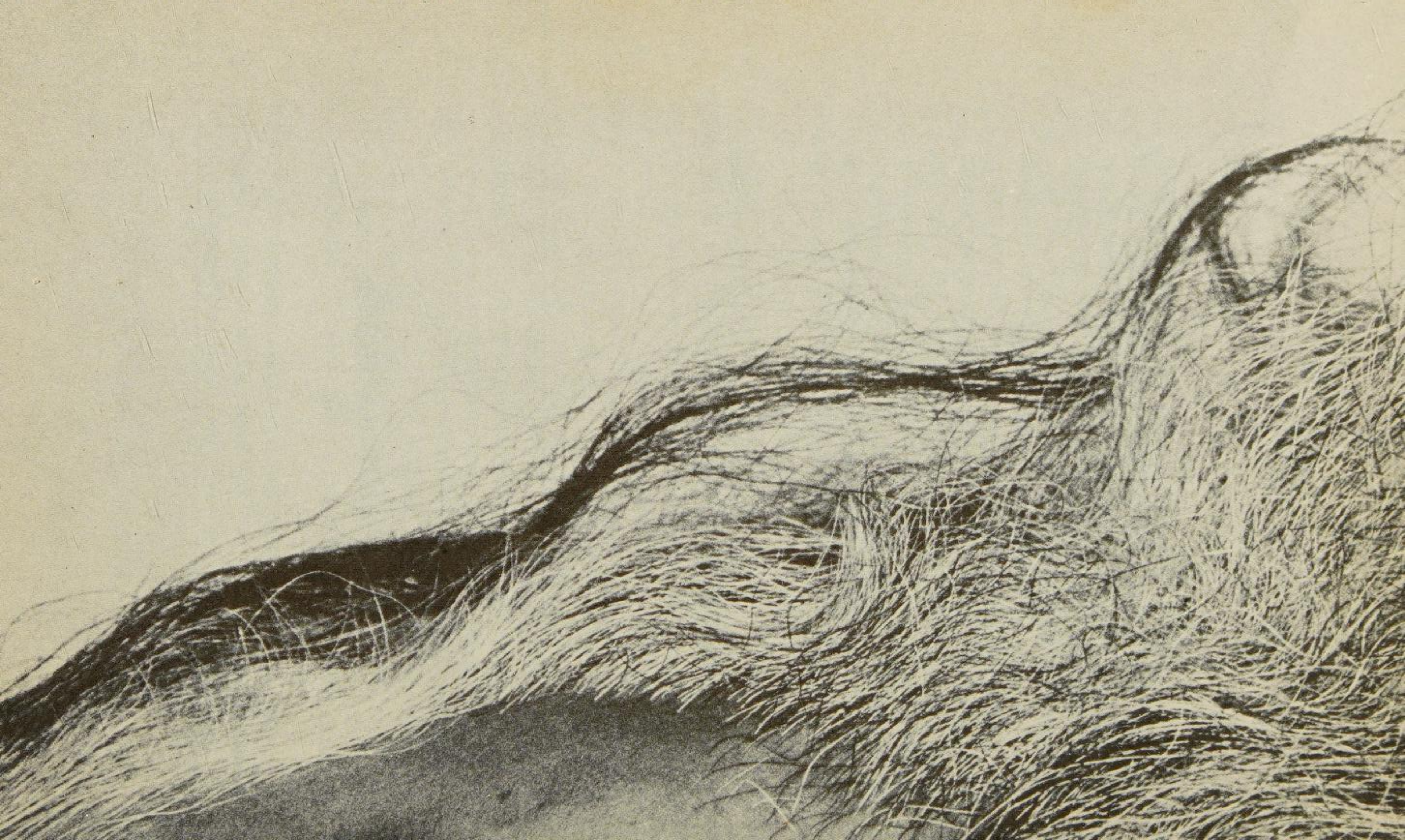
The oldest jewish word for God is Elohim. It comes from the same root as the mohammedan word for God, 'Allah'. It comes from the root el. El means power. Elohim means the one who is powerful. Allah also means the one who is powerful. Allah is the totality of the whole universe —all yin, all yang meeting, all feminine, all male energy meeting, life and death meeting. That is the total energy of Allah, Elohim, God.

The same can happen on a small scale. Man is a miniature, a small yin and yang. You can become a small circle, but the moment you become a small circle, you become powerful, and suddenly all God's power is yours. So just keep balance. Balance is the word to be remembered.

And the illness may be part of this process, because you have lived a very outward life. You have lived actively and now suddenly you are moving into an inactive and passive, meditative life. That change is too much. It can make you ill many times; the body will need adjustment. So if you keep outside contact you will not fall ill so easily. But continue, otherwise you will lose much and I don't want you to lose anything. When we can gain everything without losing anything, why be foolish? Meditation is possible with your dancing; there is no problem in it. In fact, it is more easily possible than for a non-dancer.

I make people dancers who don't know anything about dancing. You know much about it, you have a feel for it; you have a potential for it. You should not lose contact. Mm? Good!





TUESDAY NOVEMBER 2nd

BHAGWAN (to the mother of a sannyasin): Is there something you would like to say to me?

BARBARA: *Yes please, if I may. Bhagwan, I have listened to your discourses with very great joy, and they've thrown a lot of light on the teachings of Jesus that I follow in my own country. I've nearly reached three score and ten—which is man's lot—and to me my own self is not very important any more. But when I go back, catholic students will ask me the difference between Bhagwan Christ's teaching and Jesus Christ's teachings. And there is one point, if I may ask, I would like enlightenment on.*

We are taught that the kingdom of heaven flowers in a love which shows itself in good works, in caring for the poor and the sick. Sometimes I get the impression with your lovely orange people, that good works are bad words . . . and please I would like enlightenment.

I understand. Christ has been very much misunderstood. In fact whatsoever Christianity is saying about Christ is more about Judas than about Christ. Let me tell you one parable that you must be aware of.

Jesus came to a house and a woman—not a good woman, a prostitute—came and poured very precious perfume on his feet.

Judas was standing there and he said, 'You should stop her because this much money is wasted. This can be given to poor people.'

Jesus said, 'When I am gone, poor people will always be there. You don't understand her heart. Let her do whatsoever she is doing.'

Now ask your christian theologians, 'Is Judas right or is Christ right?' If you think socialistically, Judas is right, because that would have been good work. The money should go to the poor. There may have been beggars in the town, may have been hungry people in the town. And it was precious perfume; it could have been sold. Judas was a communist. But Christ is not worried about that. Christ is worried about something else. He is not as worried about the body as he is about the heart. He says, 'Look at her heart. Look at her love!'

My own approach is that the first thing to be done is to be done with the heart. When your heart flowers, nobody knows what shape it will take and what life will start happening to you. If your heart's flowering leads you into the service of the poor—good. But if it doesn't, there is no need to force your being. Just because preachers say that you should go and serve the people, you should not do it as a duty—you should do it as your love. If your heart opens and flowers and you suddenly feel a tremendous urge to go and serve the people, then it is perfectly right. But it should not come as a commandment—it should be something intrinsic. Sometimes it happens and sometimes it doesn't happen, because everybody is so unique.

Sometimes it happens when the heart opens and one is in meditation or in prayer, and one has the first glimpse of God—sometimes it happens that one goes to the poor, serves them. Sometimes it happens that one simply starts dancing and singing and simply forgets everything about the world—the poor and the rich and all the non-

sense; that too happens. Sometimes it happens that one never goes anywhere—simply sits under one's tree, like a Buddha, unconcerned. The whole life seems to be just a dream; the poor and the rich together—all are in a dream. And a man of enlightenment simply sits there . . . because the dream is a dream. Whether you are poor in your dream or you are rich, doesn't matter.

I'm not saying that one should follow any pattern; one never knows what will happen to a certain person. He may take the flute and go on singing—because in the world there are so many people who need song, who are so poor because they don't have any song in their life. Or somebody may start painting. It is unpredictable. But the basic thing is the opening of your heart. Then leave it to that opening itself; wherever it leads you is good. First open yourself to God; then whatsoever direction God leads you, you follow.

You don't carry any of your mind. Otherwise what happens is that a reversal takes place. People think that a good man, a religious man, is one who serves the poor. Then a reversal happens: you start serving the poor and you think you have become a good man—that's not necessarily so. You can serve the poor man your whole life and you may not have any glimpse of God.

I have seen many public servants—in India there are many because the country is poor—but they are all politicians. They serve people but they have their motivations. I have seen many christian missionaries in India; they also serve, but they have their motivations. They are bound to have their motivations because they don't have any prayer in their heart, they don't have any meditation. They have not contacted Jesus at all. They have been trained—they have been trained to be missionaries. Their whole motive is how to convert the poor to Christianity. They make hospitals, they distribute food, they distribute medicines, they open schools. They do many things—good things—but deep down the hidden motive is how to convert these people to Christianity. And all these things are just bribes.

You will be surprised that in India not a single rich man has become Christian. Only the very downtrodden, the very oppressed, the very poor uneducated—they have become Christians. Why?—can't

your missionaries do anything to bring Jesus to other people? No—because their whole approach is of bribery. You can bribe a poor man. You can tell him that his children will be well-educated—become Christian. And of course they see it. And I am not saying that they should not become Christian; I am not against it. I say it is good! Become Christian—at least your body will be taken care of. Hindus are not bothering about your body at all; become Christian. But this has nothing to do with religion. They become Christian because they have their motives: good service, a good house, better medicine, better education for their children, better employment; they have their motives. The missionary has his motive. And nobody is concerned about Christ, nobody is concerned about religion. The missionary has the motive of how to convert more people.

A good man is not necessarily in the service of the poor. And the person who is in the service of the poor is not necessarily good. Many good people have never served the poor; still they were good. You cannot say Buddha was not good because he never opened a hospital and never went to the orphans and to the lepers; you cannot say that only because of this he was not a good man. You cannot say that Lao Tzu was not a good man because he never served anybody. And you cannot say that the people who are serving are good just because of their service. They may be politicians; they may have motivations.

So my concern is not what you do after you have opened. My concern is that you should be open first—and that is basic and central. One should be very selfish before one opens, otherwise one can waste one's life. One should put one's whole energy into one's own opening. Once it has opened, then I don't say any guidelines. I say now you can have your guidelines from God Himself.

A master is needed only to help you to open—then the work is finished. Then you are face-to-face with your God. Then you can forget about me. You can simply move with your God wherever He leads. Mm? If He leads into dance, dance. If He leads into singing, sing. If He leads into poor man's service, serve. And if He says, 'Simply sit under a tree—that's how you are going to serve me,' then sit under a tree and let your vibration surround the whole earth. But it depends; it

is individual. And I have no enforced discipline about it. So your question is very relevant. . . .

BARBARA: *Thank you very much indeed.*

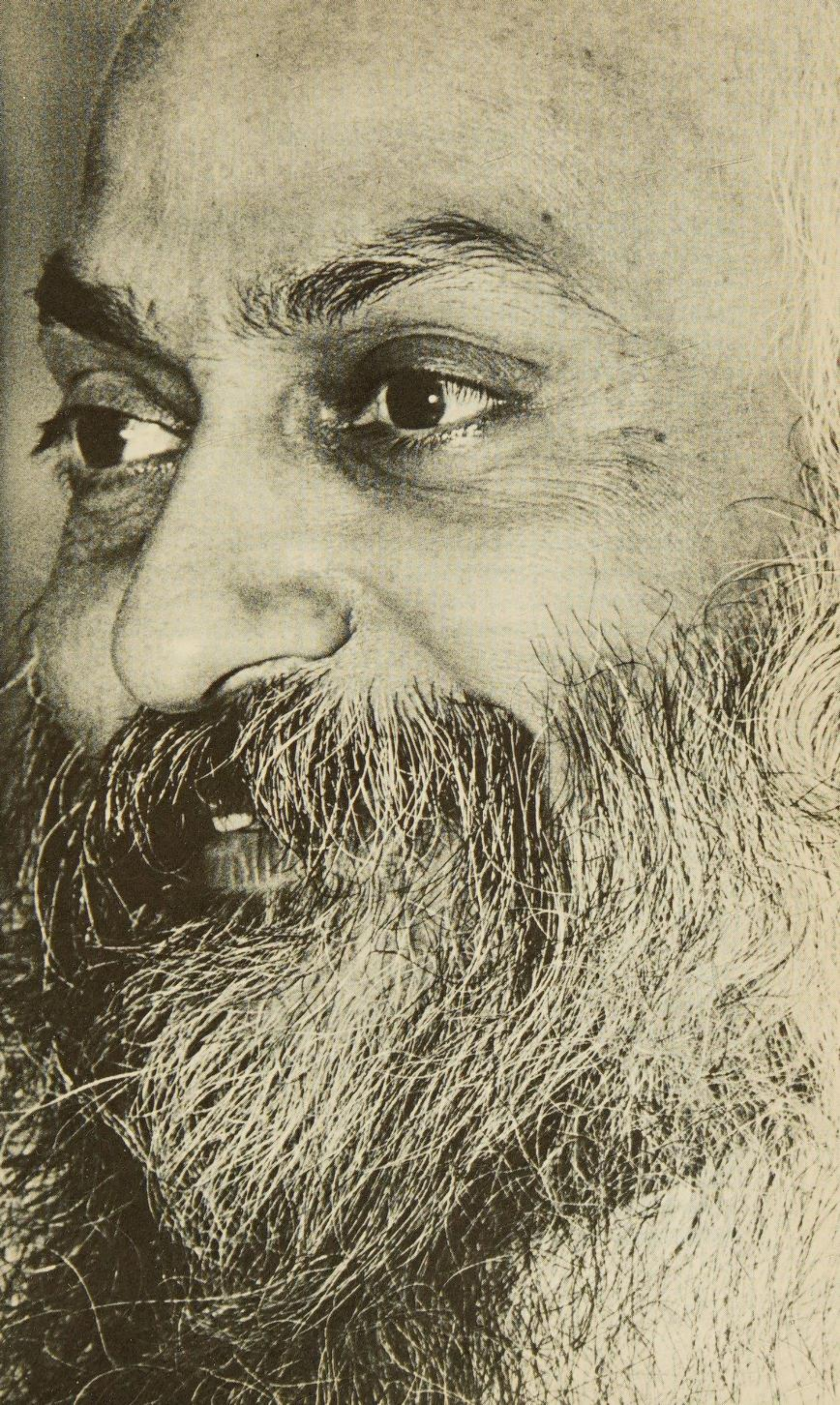
BHASKAR (a new zealand sannyasin): *I want to move deeper into sex.*

What exactly is the problem?

BHASKAR: *I feel my orgasms are very weak, and it happens too soon.*

Mm mm. In fact there is no standard and there is no way to judge what is soon and what is not. In the West particularly, because there is too much talk about orgasm, many problems which have never existed before have arisen in people's minds.

Somebody can continue in the sexual act for minutes, somebody can continue even for hours, and somebody can continue only for seconds. Now if you know that somebody can continue for minutes and you are a seconds man—you continue only for few seconds—you will feel that you are missing something. This is foolish; nothing is being missed. Your orgasm, the experience of orgasm, is going to be the same whether it is after three seconds or three minutes or three hours or three days. The orgasm has nothing to do with the prolonging of the process. Orgasm comes at the very end of the process, so whether the process was three seconds or three minutes is irrelevant. It happens in a split second. Those three minutes or three seconds make no difference. You follow me? It is the last peak. Your



peak comes faster than others, but nothing is wrong in it. The peak comes!

And if you start comparing it with others—which is now possible because of Masters and Johnson and others, and much research is going on on sex, and they are creating much confusion in people's minds. . . . It depends; everybody's body functions differently. Nothing to be worried about. And the problem becomes doubly complex: when you start worrying, your capacity will become disturbed. The more you worry about orgasm, the further away will be orgasm. It won't happen easily. So the first thing is not to worry about it, not to think about it.

All sorts of animals are having orgasm, mm?—from the smallest to the biggest elephant, and nobody is worried because they don't read any Masters and Johnson. And they are all enjoying! In fact man is the only animal who becomes impotent. No other animal becomes impotent, because they don't worry about it. Worry makes one impotent. If you go on constantly worrying about it, it can create impotence. First you start feeling that you are weak because you compare. Then you become disturbed about it. Then you think you are missing something—your orgasm is not really as it should be. Then by and by every process will be disturbed.

These processes are unconscious processes. You should not bring any deliberate effort to them. Your orgasm is *your* orgasm and your time is *your* time. And everybody has his time so there is simply no comparison with anybody. Burn all the books that you have and forget about it.

And the second thing to remember: they have created another problem in the western mind—that the man has to satisfy the woman and the woman has to satisfy the man. Now both are disturbed. So the man is looking to see whether the woman is satisfied. If she is not satisfied, something is lacking in him; he is not man enough. And when you start feeling that you are not man enough you are going in the wrong direction—more and more difficulties will arise. You will start becoming shakey; you will lose confidence. And the woman goes on looking to see whether she is satisfying the man or not. If she feels the man is not satisfied, or if she feels the man has not attained to that ecstasy that

is preached all around the world now, she feels that something is missing in her. Now both become disturbed and a beautiful act of love is corrupted.

These are not the things to be worried about. They take their own course. If you love the woman, you love the woman. If she loves you, she loves you. And everything is satisfying when love is there. There is no need to fulfill some standard, because there is no standard. Forget about it, otherwise you will get into trouble. Simply forget about it. Simply enjoy. Whenever it is there, good. If it comes soon, it comes soon. That is your way; your body functions that way.

Sometimes it happens—life is so complicated—that if a man has too much sexual energy his orgasm comes faster because the energy is overflowing so much. In young age orgasm comes faster. In old age, by and by it is delayed. It always happens that a old man can satisfy a younger woman more easily than a younger man, because the old man has not so much overflowing energy. The orgasm will come very slowly. If you want to become old I can do some magic and I can make you old (chuckling). But then don't complain to me!

It is just that you are young and you are healthy. In old age you will bring again another problem—that it takes too long! Don't be worried. A few things should not be done in a deliberate manner—at least not love. Let it be spontaneous, and whatsoever is needed will happen. The body is very wise and the body knows its ways. Simply forget about it for one month; completely drop it out of the mind.

When you feel like loving, love. And go wild! Time is not the question. Before making love, dance, sing, then make love, and after love, pray, because that is the most beautiful moment to pray. The whole energy is released and one is in a different kind of place . . . a beautiful place, naturally created by the sexual release. When the sexual energy is released you are almost in a temple, so that is not the moment to go to sleep. That is the moment to listen to beautiful music or to pray or to dance or to just sit silently and watch the stars. Just become silent and aware—be wild! Mm?

And whatsoever you are doing is just the opposite: you are becoming too civilised about it. It is not a question of know-how and there is no technique for improvement. All techniques will be destructive.

Once people get into techniques their whole love energy is lost; then it becomes very mechanical. Simply accept your being; this is the way it comes to you. You have more energy—not that you are weak.

And this is not the question for you to be worried about—whether you satisfy her or not. And she should not worry about you—whether you are satisfied or not. Simply think of yourself, and if you are satisfied—finished. And she has to think about herself; she is satisfied—good. Sometimes dissatisfaction is there too; that is part of life. Sometimes you make love because the woman wants. Sometimes you make love because it has become a routine, a habit. Sometimes you make love because if you don't the woman may think that you don't love her, so it has become a duty. Sometimes you make love—you don't know why. Maybe you had nothing else to do—the electricity and the TV was not working..

It happened in an american city. For nine days there was no electricity and all the women got pregnant. Yes, it actually happened, because there was nothing to do. Nothing to see—what to do? When the room is dark, what to do except love? These things will never bring satisfaction.

Make love only when there is tremendous desire and passion, otherwise simply say, 'Excuse me, it is not there, so what is the point?' Pretending is not good. And if you stop pretending, you will find that your depth of love-making has increased very much. Then there is another problem: people are making love too much. They have made it almost routine. The idea that sex is very hygienic has been given by medical authorities. If you don't make love every day something will go wrong. Now they say that even a heart attack is possible if you don't make love enough. So they go on giving all sorts of statements.

People have lived for years without making love. Love is not that much of necessity. It is a luxury, and it should be used as a luxury. It should be a rare thing, a feast. It should not be made routine; it should not be everyday food. One should preserve it for some rare occasions when you are really flowing, when there is a different space. One should keep it as a present for rare moments, otherwise life becomes very boring. Mm? just as you eat every day and you drink your tea and

you take your bath, you make love also. Then one finds it boring —everything is the same.

Let love be something special—it is special. And wait for right moments. People almost always choose the wrong moment. My observation is: whenever the couple fight, after fighting they make love. First they become angry then they fight with each other; then they start feeling guilty about why they are doing this to each other. Then they start hating themselves for not behaving rightly. Just to compensate they make love. This is almost a routine: couples fight and then they make love. You cannot find a more wrong situation in which to make love. How can it be satisfying?

Wait for the right moments. There are a few spaces—they come; nobody can manage them. Sometimes they are there. They are just divine gifts. One day suddenly you feel you are flowing, not on the earth . . . flying. You don't have any weight. Some day you feel that you are so open that you would like to give everything that you can give to your woman; that is the right moment. Meditate, dance, sing and let love happen amidst dance, singing, meditation, prayer. Then it will have a different quality—the quality of the divine. And I teach you that.

Love can have the quality of the devil—that's how it is there in the world, ninety-nine percent. Love can have the quality of God, and unless you make your love divine, it is not going to give you any contentment. You can have a longer period of love-making or a shorter; nothing will help. When love becomes divine, it simply makes you so contented, so tremendously at ease and at home.

For one month simply go very easily. Whatsoever I have said, meditate on it, mm? And after one month tell me. Mm? Good.

JOSEPH (from Germany): *I have heard about you in Germany. I've read books of some people, of Wilhelm Reich—'Sexual Revolution'.*

So what have you done about those books? Have you made any sexual revolution? (laughter)

JOSEPH (laughing): *No!*

No. Don't do it, because Reich died in a gaol, mad! Reich is good—nothing is wrong in him—but he was very incomplete. He had a few glimpses and then he tried to make a whole philosophy out of it. That always happens. Whenever a person stumbles upon a fragment of truth he starts thinking that he has found the whole truth. And when you claim that the part is the whole, things go wrong. The part is the part, and if you restrict your claims to the part nothing will ever go wrong. But this is very difficult. Even a fragment of truth is so convincing that when it falls upon you, you are so dazzled by it that you think the whole truth has been achieved by you. Then the ego takes possession of it and you start claiming.

Reich was one of the very very talented, intelligent people of this century, but he got into trouble because he started claiming a small truth, a part-truth, to be the whole. It made him insane. This is insanity. He lost all sense of humour. He became a prophet—and then things went wrong. Paranoia came in: he started thinking that everybody was trying to kill him and that he was a great prophet and they were against him. Who were they? Nobody knows. When you start thinking like that you create those people that you think are are against you—and he did. Somebody is going to fulfill the role: If you become afraid, then somebody is going to make you afraid. This is how the mind goes on in a vicious circle: first you become afraid then you create somebody who makes you afraid; then you are convinced that your fear is right. Then fear can do anything.

Just the other day I was reading a sufi parable. A very cruel king called a sufi mystic to his court and said to the mystic, 'I have heard that you have mystic powers. Perform them before me in my court! And if you try to hide anything from me, you will be hanged immediately. So

choose: either death, or show your miracles and your magic powers!'

The mystic was going to say, 'I don't have any mystic powers. I'm just a poor mystic, doing my prayers.' But when the king said, 'If you don't show them you will be hanged,' he immediately closed his eyes, opened his eyes, looked at the earth and said, 'I can see the hell fire just underneath—hidden in the earth.' Then he looked upwards at the roof and said, 'I can see heaven—God sitting on the throne, and angels singing and dancing.'

The king said, 'How can you see through solid objects? What is your trick? What is the secret?'

And the mystic said, 'There is no secret. You need only to be afraid—then you can see anything! (laughter) I am simply afraid that you will kill me! Only fear is needed,' he said, 'then you can see heaven and hell and everything.'

And once you start seeing, there is a tendency to find proof for it—and the proofs are always available. Do one thing: start a few groups here, and join the music group.

JOSEPH: *I feel like an outsider unless I am a sannyasin. When I take sannyas, I feel it to be like a passport to the music group and that's not so good.*

It is a passport for many things! (laughter) It is not only for music group! It is the passport for everything that is possible here.

JOSEPH: *No, but I don't like the mala . . .*

You wait! You wait! You will like it. It is going to come, mm? within a week it will come (laughter). You can count on it, mm?—within a week. It will be difficult to resist!

What about you?

ANUSMRITI (a scottish sannyasin): *When I came out of the Intensive I was feeling very frail* (voice tremulous). *I got a letter from my mother. I took sannyas a year ago and this is the first thing she said—that she's been hurt. She feels I'm rejecting her. She feels like I'm rejecting her and she's in real pain about it. Well, I am too. And I realise I'm in a big lock with my mother. I'm always causing her pain or I know she's always feeling pain because of me, and I'm always feeling pain because of this.*

I realise that I've pushed it so deep that it doesn't even come up in me. In the Intensive not once did it come to my consciousness. I feel I want to be myself with her, and when I'm myself it seems to hurt her more.

Mm mm. It will be a little hard for you to understand, but if you don't become yourself you will go on hurting her. The day you decide that now you will be yourself—whether it hurts her or not—she will stop getting hurt, because then there is no point. This is a very psychologically tricky thing. The mother knows that if she feels hurt she can hurt you; hence she feels hurt. She knows she can control you, dominate you, by feeling hurt. Once she comes to know that you have decided to be yourself—whether it hurts her or not is irrelevant; it is not the issue at all for you—she will immediately drop getting hurt, because then there is no point. You follow me?

If you really want not to hurt her, decide that you will not think about her at all. You have just to be yourself. You are not here to fulfill anybody else's expectations—the mother, the father, the brother, the husband, whosoever. And if you become yourself you will start helping her. She will feel good because you will no more hurt her. Right now if you try not to hurt her, you carry the old thing; the old trick still works. And mothers become very proficient in it; that is their way to

dominate their children. They feel hurt, they cry and weep, and the child feels, 'I am bad. I am guilty.' This becomes a power.

There are two types of people: one who dominates you by being powerful. They are not so dangerous. You can protect yourself against them; you can fight with them. Then there is another type of person who becomes very helpless, who makes himself so weak and through weakness controls you—because when the other becomes so weak, so helpless, so hurt, you start feeling guilty. You feel, 'What have I done? I should not have.'

Stop it! It has gone on long enough. Simply stop it. Be a little hard. And it will be good for you and good for your mother. You will understand soon; you will see that the problem has disappeared. You are watering the problem. You may write letters, 'I am sorry, mother,' and this and that and all nonsense, and she will feel powerful that she still has a hold on you. Now that means that next time whenever you do something that she does not like, she will again be hurt.

Simply tell her that this is meaningless, that she has made you intelligent enough, mature enough to decide for yourself. You are sorry that she feels hurt but you feel pity that she is doing unnecessary harm to herself. You are going to remain a sannyasin and you are going to be yourself now. Don't give any hint that you are crying and weeping. And that will be good for her also. Otherwise this is a very subtle form of control. This is not good for you and this is not good for her.

But write to your mother. Write one day, then wait next day and again read it; again improve it. It should not give any feeling that you are hurt and crying and weeping. It should simply give a solid feeling that you have become mature; you are no more a child. That's all. And see how it works, mm? Good!

WEDNESDAY NOVEMBER 3rd

BHAGWAN (to Gina, from Germany): This will be your name: Ma Deva Arpita. Deva means divine and arpita means offered —offered to the divine, an offering to God. And that's how life has to be. If it is not an offering one remains miserable. If it is not an offering one can never feel any meaning. Meaning comes only when you are joined together with something bigger than yourself; then suddenly there is meaning. When you are alone you are meaningless. So there is some meaning in love, there is some meaning in prayer, because they relate you, they take you out of your loneliness; they become bridges. An offering to God is the greatest bridge there is. Then you join with the whole, and with that very joining there is transformation. Then you are no more the old self. In fact you are no more the self at all; that privacy disappears. You are no more enclosed—you are simply open, and there is great trust.

The modern man is missing meaning because the modern man has forgotten how to offer himself to something bigger than himself. Many substitutes have been found. Those substitutes are very dangerous. Somebody offers himself to a political party; becomes a communist, or

becomes a nazi, a fascist, or something else—that is an effort to find something bigger than himself. But a political party is a political party. It has nothing to do with the eternal; it is very momentary. Then people offer themselves to nations: somebody is offered to India, somebody to the fatherland—Germany—somebody to some motherland, and somebody is offered to some church—christian, mohammedan; but these are just poor substitutes. If one is going to offer, let God be the only altar. Nothing else will be helpful. Let the ultimate be the altar and become just a flower on that altar.

(to Patti from Scotland) This will be your name: Ma Deva Adheera. Deva adheera means a tremendous longing for God—a great desire, a very intense desire that one can stake one's whole life for a burning desire for God. It is there—you are not yet aware. It is just there coiled up. Any moment it can uncoil, and then you will see your whole life in an altogether different light. The whole past will become meaningless. All that you have alone is not of much worth. Once this desire bursts forth you will have a different meaning and a different direction and a different destiny. Suddenly everything will start fitting together.

As I can see up to now you have not been together. Things have been falling apart. Somehow you go on holding them, but they are not together; the unity is missing. You are not yet an individual—a crowd: one desire going this way and another desire going that way, something pulling down, something pulling up. You are being pulled and pushed in many directions.

I give you this name so that you start being conscious of a deeper layer of your desire, a deeper layer of your being. And once this desire takes possession of you. . . . And it is almost like a possession, it is almost like a madness. That's why people go on repressing it. To have any dialogue with God one has to be mad. To be mad means that one has to risk one's whole being, one's whole mind. All that one has, one

has to put at stake. It is a gambling . . . one never knows what is going to happen. Nothing is certain and nothing is predictable, and yet one gathers courage and stakes everything for the unknown.

Just start meditating here, do a few groups, and any moment it will come up, surface, and then you will see your life in a totally different context and everything will fall together. Once a great desire arises, all desires simply function as fuel for it. Then they become tributaries—just as a big river comes from the Himalayas and all small rivers just go down and meet with the big river and dissolve themselves. All small desires are just like small rivers, small streams: they don't have enough energy to reach the ocean by themselves. Hence no desire ever gives you fulfillment because fulfillment is at the last moment. That is when a desire dissolves into God; that is when a river disappears into the ocean.

We are hankering for that ocean of bliss with small desires: somebody for money, somebody for power, somebody for prestige, this and that. But these are tiny desires; they don't have enough energy. They go only so far and then they disappear in the desert. They don't have enough power and enough water to reach to the ocean. They need some big river so they can join together with the river.

This desire is going to be your Ganges, your big river. And all small desires have to be sacrificed to it; let them be tributaries.

Do you have something to say? Don't be shy—whatsoever it is!

ADHEERA: *I'm not sure what's happening in the relationship with Prashantum. I feel energy there but I don't know which direction it's going—I just don't know. I'm a bit frightened by it.*

Mm mm. Let it take its own course; don't try to control it. Just go with it. Whatsoever direction it takes you, explore that direction. Don't inhibit, because once the mind comes in, it corrupts everything. Sex is pure, love is pure. When the mind comes in it corrupts it. So simply go with it. Accept the invitation and follow it, trust it. It is your energy, so

why be afraid? And if you are afraid of sexual energy it will be very difficult not to be afraid of divine energy, because sexual energy is just a fragment of the divine energy. It is a small quantity of the same energy.

The divine is tremendous and the sexual is not tremendous, but one has to move with it—that will teach you the first lesson. It is just as somebody goes to learn swimming: first he learns in shallow water. Once he has gathered confidence and once he has started enjoying swimming, he starts exploring deeper waters. Then he can go anywhere. Sex energy is just like being on the bank in shallow water. You learn how to love, you learn how to pray. If one is stuck there something has gone wrong. If for his whole life somebody starts swimming and continues just in the shallow water, it is stupid. Nothing is wrong when you are loving, but when you have learned then you go and you explore the unknown.

Sex energy is just a given quantity of divine energy in which you can learn how to swim. When you have learned, then go farther. Move into love. Love is a bigger space and prayer is the biggest space, but the energy is the same. The depth differs but the water is the same. And learn from the very beginning to relax with it. The problem is arising because you would like to control it, you would like to guide it. You would like to move the way you want to move, in the direction you want it to move. You want that the mind should remain the manipulator, the dictator.

The mind does not know anything. All that the mind knows is borrowed. And the mind is a very late-comer. Sexual energy has existed for millions of years. It exists in the animals, it exists in the insects, it exists in the birds, it exists in the trees. It has existed in millions of forms, and then it has come to you—to man, to woman. It has such a great experience behind it that it is wiser than the mind.

The mind is just man-made and a very late arrival. It is too corrupted and conditioned by the politicians and the priests. The mind starts playing the game of being the dictator and it wants everything to be according to it. That's what creates misery and neurosis.

Here with me you have to learn the ways of the energy, the way of the body, and you have to unlearn the way of the mind. I am with the

body, with energy, with everything—except the mind, because the mind is not in a right state. There comes a state of mind when I am for it. That is thoughtless—when the mind is simple, pure energy itself . . . just an awareness, just a diffused light, just a witnessing. Then it is good. But these conditionings of controlling, inhibiting, repressing—these are dangerous. Because of them many people are in mad-houses, and those who are outside are just outside; otherwise there is not much difference between the inmates and the outsiders.

Simply go with it. Be spontaneous, be natural, mm? Rather than being a modern woman, be Eve—as if you have come into the world for the first time and you don't know what is what, so you have to explore. Begin from the very beginning. So let your man be Adam and you be Eve. Mm? Good!

RABINDRANATH: *Last time you were talking about aloneness, and I was just wondering about what happens when the sex urge comes. What to do?*

No, don't make a problem out of it. Aloneness is something which you can carry anywhere and everywhere. Even in a sexual act you can remain alone and you can remain far away—millions of miles away.

RABINDRANATH: *That feels wrong somehow.*

No. You just try it. For you it will be tremendously helpful. Don't judge it from the very beginning. Let the body be totally involved. I'm not saying to make the body rigid; let the body be totally involved. Let the mind be involved, because the sexual urge only reaches up to the mind, not beyond it. It has a body part and a mind part. The body part

needs the involvement of the body, certainly. If the body is not involved you will miss the whole point of it. The body has to be involved. If the mind part is not involved the sexual act will be very very dry. It will be like prostitution.

RABINDRANATH: *That's what I mean.*

If the mind part is not involved. . . . That's what the prostitute goes on doing—she keeps the mind away. Just the body is available like a mechanical thing, and she simply keeps herself away from the body. She does not bother what you are doing to the body; she is separate. If the mind part is not involved there will be sex but there will be no love. So let the body be involved, let the mind be involved, but there is still something left—and that is your awareness. It is not the mind—not at all. It is not the body.

Let that awareness be there—sharp, alert. That has nothing to do with sex and sex has nothing to do with it. Sex does not reach up to that point. Awareness has no sexuality in it; it is neither of man nor of woman. It is simply beyond the gender. In fact it is beyond desire—it simply *is*. It needs no gratification and it needs no fulfillment, because it is fulfilled. It has no greed; it has no future; it has no time. It is simply there, timeless.

So when I am saying to be away, I mean to be aware. I don't mean don't go into the act whole-heartedly. Go whole-heartedly! Even when you are whole-hearted the awareness is beyond it. Your whole-heartedness simply means the body and the mind. In fact they are not two; it is better to say bodymind rather than saying body and mind. They are one. Let it be involved—let it be totally involved. In fact if the bodymind is totally involved there will be a context. In this involvement you can see your aloneness more purified because the contrast will be there. Two opposite polarities will be there. That is the whole message of Tantra, that is the whole meaning of Tantra.

WEDNESDAY NOVEMBER 3rd

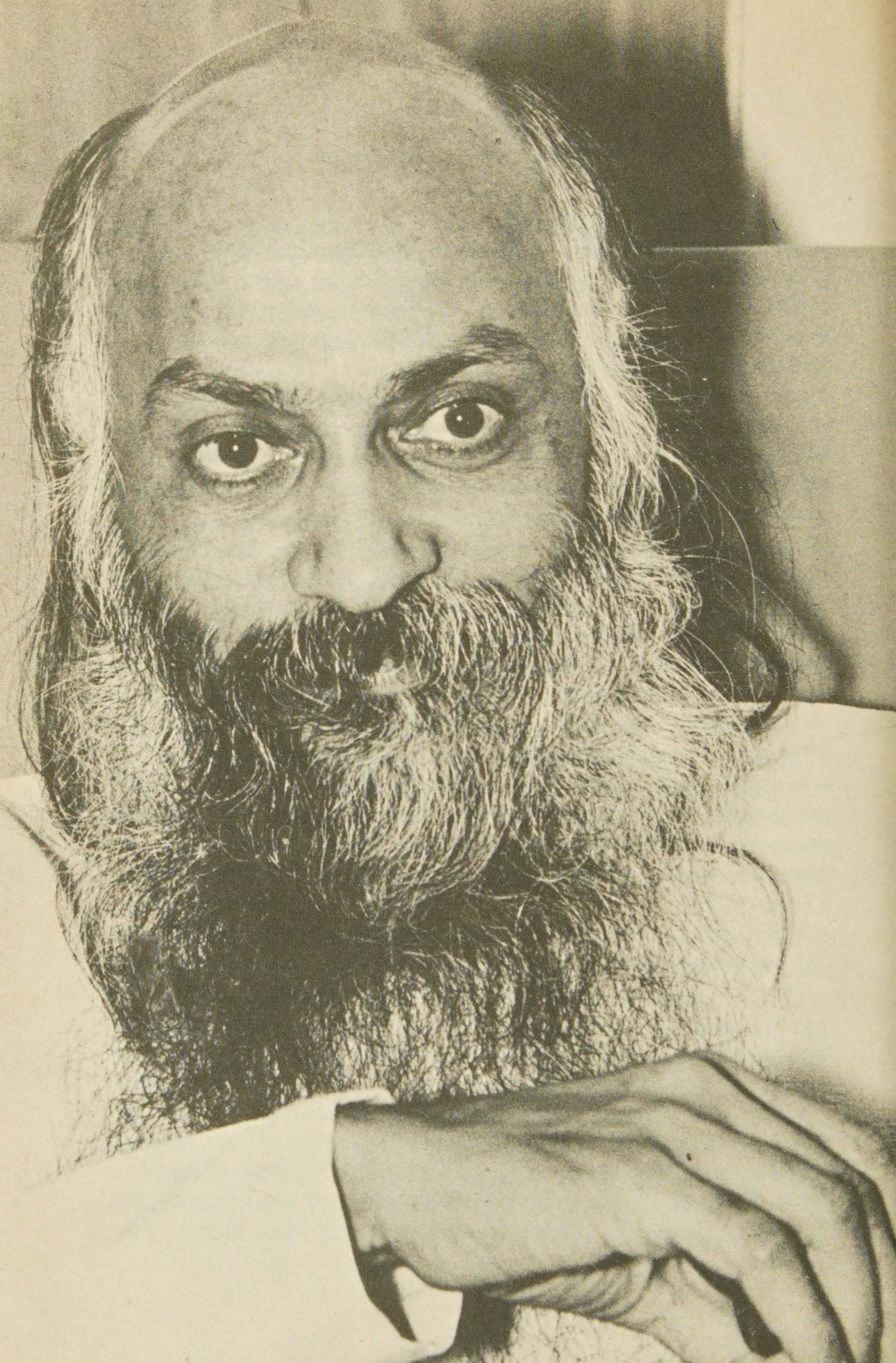
Tantra is not repressive; it does not say to repress sex. It does not preach celibacy or anything like that. It is the sanest approach to life yet evolved. It says to move into sex, to move into anything you want to—there is no problem in it—but just remain alert, remain watchful. And that too has not to become a tense state . . . very very relaxed.

Just go on seeing what is happening—what the body is doing, what the mind is doing. Not that you have to verbalise it. You are not to evaluate it, you are not to judge it. You are not even to label what it is. Simply go on seeing whatsoever is. You remain with it and yet you remain far away. This experience can grow slowly, slowly. Just think—one day you were a child, then the body changed; you became a young man. But have you changed? Has that awareness inside you changed? It is the same. You may be young, you may be old. You may be ill, you may be healthy, sometimes poor, sometimes rich, sometimes famous, well-known, sometimes thrown into oblivion—nobody bothers about you, sometimes a somebody and sometimes a nobody. But watch—one thing remains constantly the same: it is your awareness. In that awareness you never grow. It is not that when you were a child the awareness was small and when you became older the awareness became a little bigger or became more grown up—no. The body has grown up, the mind has grown up, but the awareness is just the same. It never grows . . . it never accumulates anything.

When you become old, the mind becomes even more burdened with experience. The body will get tired but the awareness will still remain fresh and the same. Even when you are dying, if you have learned how to be aware, only the body will die, only the mind will disappear, but the awareness will still be there. You will see your own mind and body disappearing like smoke.

Everything changes . . . everything is in flux. Only one thing remains, and that one thing is you. The Upanishads say, 'That art thou.'

In life everything is changing each moment; nothing remains the same. Every day life goes on slipping out of your hands just like the flicking numbers of a gasoline pump. Days after days, nights, days,



months, years, and if you trust the eastern sage, he says that lives also have just been running out of your hands. But one thing has remained always the same —that's you. And when I say *you* remain alert, I don't mean the mind, I don't mean the body. I simply mean you: this unchanging, this eternal . . . this is what we call atma —the real self.

So always remain alone there —and that aloneness has to be tasted more and more. Through that aloneness you will become able by and by to forget about sex. I'm not saying forget about it; it happens on its own. So I'm not creating any problem for you. By and by you will see the futility of it, the whole ridiculousness of it, and you will get out of it. Not that you will have to do anything for it. Suddenly one day you will find that it doesn't interest you. And when it doesn't interest you, it doesn't happen like a sadness —it happens like a freedom. You feel as if you are out of the prison for the first time.

RABINDRANATH: *I can believe that.*

It is going to happen. If you can believe, it is going to happen to you! Have I given you a box or not?

RABINDRANATH: *You gave me one last time.*

Good.

RABINDRANATH: *And a strange thing happened to it. I was meditating once, and at the end of the meditation, I suddenly had an urge to get the box and open it, and it was empty* (laughter). *There was nothing in it!*

Mm! That's how it has to be. That's what my whole effort is here—that one day you open yourself and you find that you are empty. That's perfectly good. It has become a great satori for you! Good, Rabindranath!

But it is not empty. Look again! It is not empty. The word 'empty' is not the right word. It gives the idea as if there is nothing. But nothing too is, and in fact nothing is more existential than anything else.

The whole cosmos has come out of nothing, and the whole cosmos disappears one day into nothingness. Nothingness seems to be the source of all. So you look again, mm? Good, Rabindranath!

MICHAEL (from Germany): *I don't know whether I'm going to become a sannyasin or not because I don't know exactly what it is but I think it is something that I'm not going to become. I read your books at home, and was very delighted. I saw that it had something for me. And then I came here. And now I'm enjoying very much your lectures every morning, and I'm enjoying the meditation, but I don't think that I want to change my life the way that you suggest, because I'm content with my life as it is.*

Mm. There is no need then . . . there is no need. If you are really content with your life, there is no need. But think again about whether you are really contented, because sometimes with just the fear of change you start creating an illusion of contentment. Just the fear of going into the unknown and you think, 'I am better with the known, so what is the point?' It may be just an escape from the unknown. If you are really contented, there is no need at all. But just think over it: are you really contented? Is it not some type of escape, a rationalisation? You may be afraid of the unknown, of the unknown way of life that sannyas is.

And nobody knows what sannyas is—not even I! It is just pushing you into the unknown, into an insecure way of life. It is a quantum leap. It is a jump into the darkness of the night. But it makes you tremendously free. I don't know where your freedom will lead you because I don't know what you are going to do with that freedom—nobody can say anything about it. If something can be said about freedom, it is not freedom. Nothing can be said about it. We can hope for the best, but nothing can be said about it.

Sannyas is just a gesture that you would like to move in some new way, in new styles, in new spaces, in new places within you. You don't know where to go, so here is a man who says, 'I have been to some tremendously spacious places—come with me!' It is a trust. And when there is trust, doubt always arises. When there is no question of trust, there is no question of doubt. Doubt arises only when you have to trust. So doubt is just reasonable. Nothing is wrong in it . . . natural.

And I know you are going to become a sannyasin. You cannot remain without becoming a sannyasin. Whether you doubt or not, it is irrelevant. I can see a person who is going to become a sannyasin. So think about it, meditate about it, but don't make it a problem. If you don't become a sannyasin, nothing is wrong, mm? You are accepted as you are. Meditate, do a few groups here, and listen to me, and just be with me. Sannyas is going to happen, so it will happen.

If you want it to happen right now, it can happen—that will be helpful in a way. It will not create any trouble for you then. Then there will be no doubt. Mm? once finished, finished (Michael laughs). If you want to continue doubting, you can continue.

MICHAEL: *That's what I want—to continue doubting.*

The more you doubt, the sooner trust will arise. Be finished with it—it is better to finish it. And I will find a name and wait for you (laughter). Good!

RAUL: *We are here on behalf of Werner Erhardt of EST, the founder of EST. He asked my wife and me to come here to pay his respects and to give you his very good wishes.*

All I can say is we've enjoyed your lectures immensely. It's been wonderful, and it's just exactly what you said that we experience in the training. And uh . . . it's hard to explain but it's . . . what you say in your lectures—it's that experience of . . . of . . . of that! (He extends his hands out before him, words failing him. laughter)

I understand!

RAUL: *And many people are taking EST in the United States. The numbers keep increasing, doubling every year. Already over a hundred thousand people have taken it. Werner has heard about you through Ninad, and other people are hearing more and more about you and reading your books that have recently started coming out in America. He's looking forward to being with you.*

That's good.

RAUL: *If there is anything you would like to give me as a message to him, I would be very happy to convey it.*

Just tell him that I love him!

RAUL: *Well, we love* you *very much!* (laughter)

And EST is doing good work. In fact it is the only movement in the West which is on the right lines. Much more has to be done but the direction is absolutely correct. Much is still missing, but that is natural.

There are physical barriers, there are mental barriers. There are many therapies in the West which concentrate on the physical barriers: Wilhelm Reich, Rolfing, Bio-energetics and others. It is good work to break the physical barrier but it is not enough. You can break it by deep massage, but if the mind remains the same, the mind will again create the same armature, because it was the mind that created it in the first place. The body follows the mind, it takes its instructions from the mind. The mind is the computer that goes on feeding instructions.

Unless the mind is changed, unless it is completely washed away and renewed, unless there is a psychological breakthrough, the physical work can only help so far. EST's work goes deeper because it directly hammers on the psychological barrier. But you can break the barrier for a few moments and there will be a great relaxation and great blessing. One will feel simply weightless, mm? It will be a sort of mini satori. But again the mind will close unless you become established beyond the mind.

These glimpses are good—they give you a view of the Himalayan peak, but the peak is very far away. It is beautiful even to see it when clouds disperse and some day the morning is clear and the sun is rising, and you can see from thousands of miles away Everest standing in its fantastic glory. In that moment there is a meeting. But again the distance will again be there. And if you go on doing this breaking on the mind, by and by those glimpses will also lose charm. You will become accustomed to them; they will become ordinary life experiences. Those glimpses are good, but then you have to go beyond them in search of the peak.

EST is doing good work in helping the psychological barrier to dissolve for a few moments, but then something deeper and higher is needed. This is good to give a glimpse to a person—his whole life will never be again the same. But now a problem will arise: a deep urge to

know more, to go deeper, to reach to such a state where there is no problem of falling back, to come to a point of no return—and that will create anxiety. That anxiety is also creative. Then people will go on searching for something deeper and higher.

Tell Werner that something more is needed, and urgently needed, before EST becomes established too much. And that's what is happening—it is becoming really established too much. And once it becomes established too much and it has its own vested interest, then it won't bother. It won't bother to go beyond it; it won't take the risk. That has happened to all the religions.

Once something starts working and once something sells, it becomes difficult to bring some new, some unknown direction to the work, because it may disturb the whole thing. When some product is selling you lose interest in innovations. Right now it is still vulnerable, right now the crust has not settled yet.

The man is very intelligent, and I hope that it will not become a dead thing soon . . . that it will remain alive. He is still searching—that's a good sign.

RAUL: *Yes. And in my experience, Bhagwan, he's aware of that—that's why he wants to communicate with you. He always supports all the other movements or teachers, masters like you. He's always supporting because he's aware that people get value from all kinds of different things. He's very open; in my experience he's really very open to everything.*

Mm. That's very good. That's how it should be.

RAUL: *So he is not at all closed or getting snug and smug in his. . . . I've been travelling with him recently and we had three weeks together day and night, speaking and sharing with each other, and my impression was excellent. He's always open and always supporting whatever gives people value and experience.*

That's good. Just tell him from me that the work is still psychological. It has not yet reached any point where you can call it spiritual.

RAUL: *Yes, I will.*

The spiritual is something beyond the psychological. Psychological work can help as a stepping stone but it is not the goal. The goal is beyond the mind . . . the goal is the no-mind.

RAUL: *Yes. Well in my experience, what has happened after the training is that I've been watching everything that happens with me, including my mind. The training transformed my ability to experience life, and what happened is that now I am not the mind, I am not the effect of my mind, I am not the effect of my body. I'm watching it all happen, and by allowing it to be there, it all keeps happening and disappearing, and I keep going towards myself—the one who is already there.*

Whatsoever you are saying is still part of the mind.

RAUL: *And I am watching myself saying it!*

Yes, you are watching, and this watcher is part of the mind. The mind is very cunning, very subtle. It can watch—a part of the mind can watch the other parts of the mind working (Raul nods comprehendingly).

And that is the greatest complexity about mind. Many times one can be deceived by it because it almost seems to be the watcher. But in the East we have been working for many centuries. The mind is such a great deceiver that it goes on deceiving you to the very last. This is the

last deception that the mind can give you: 'Now this is no-mind. You are watching it; now you have become a watcher.' It is almost as if in a dream you dream that you are awake. You can dream in a dream that you are awake—there is no problem in it. And when you awake you recognise that that was just a dream that you were thinking you were awake.

So just tell him this much. . . . I trust the man's intelligence, and I trust his openness. Only once I became a little . . . I was surprised when I found that he is interested and impressed by Muktananda; then I was a little surprised. But then there is only one explanation possible. It happens many times that an intelligent person can become interested in a stupid person because the polar opposite has an attraction. Otherwise—I know Muktananda. I have not seen Werner, but whatsoever I have heard about him and whatsoever I have read about him is tremendously valuable. But knowing Muktananda. . . . When I came to know that Werner is interested in Muktananda, that was almost a shock to me because Muktananda has nothing.

But it happens sometimes that the polar opposite attracts. It happens many times that very intelligent people can become interested in stupid people.

RAUL: *It's shocking to me! He married us.*

He may have, mm? Stupid people can perform a marriage —that's nothing. Just tell Werner this much —whatsoever I am saying to you. Just tell him this much. Much are the possibilities with his work, and help his work.

And tell him, EST originally does not come from latin; it comes from sanskrit. It comes from a sanskrit root, asti. From sanskrit it has become 'est' in latin.

Asti means it is; is-ness. The english word 'existence' also comes from asti. And the hindi word 'astitva' that means existence —it also comes from asti. Asti is the root of all the words that belong to this category —existence, est. And it is really meaningful, a very significant word. But I'm not aware that he's aware that it comes from sanskrit.

RAUL: *I don't know. I'll tell him.*

Mm. You just tell him.

But something more is urgently needed. If it is not supplied soon, the pattern will become fixed. And the pattern has its own ways of getting fixed and solid. It is very difficult —when something succeeds, it is very difficult to prevent it from not getting solidified; it is very difficult. When something fails there is no problem. When true religion fails,

there is no problem. But if anything starts succeeding, immediately problems arise.

But something beyond is needed. And it will be better if he looks to and searches with the zen masters than with indian swamis. He will be on the right track.

RAUL: *He went to Japan about a year ago and he spent time with a zen master there.*

That's good. He should look more in that direction, because indian swamis —and particularly swamis who go on travelling America —are just rotten. So Werner should look more into Zen, and should start searching for something that can give a higher altitude, a second training to EST graduates.

MERRILL (Raul's wife): *There are many many things that are available for the graduates.*

I know what is available . . . I know what is available. But what I'm talking about is not available. You just tell him this much. When will you be going back?

RAUL: *Tomorrow we're leaving here* (bashfully), *and we're going to visit with Muktananda* (laughter).

(chuckling) Go and visit! Go and visit —nothing is wrong in it.

RAUL: *He married us in America, and we're going to visit with him.*

You go. And when you need a divorce, come to me! (laughter)

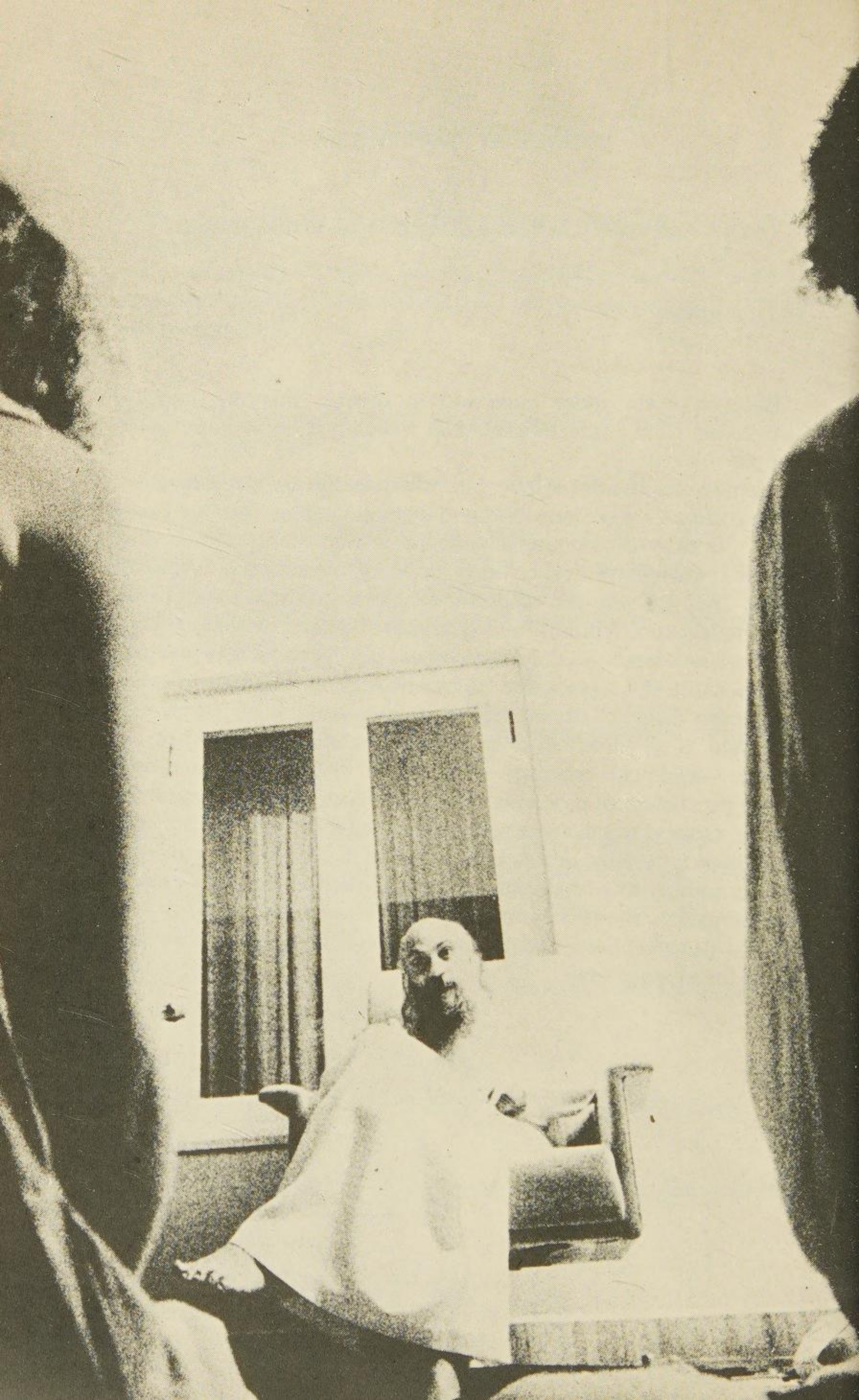
RAUL: *Alright!*

Because I am more interested in divorce than in marriage —because I am more interested in freedom than in imprisoning people.

Marriage is a murder of love, but indian swamis are very interested. Immediately they see one man and woman together they are ready to. . . . Because they cannot tolerate that without marrying each other you are making love to each other, or being together. It is difficult for them. They are very sex-obsessed, very antagonistic to life and love. So whenever you feel that you would like to be free, I can divorce you.

When love becomes duty, it becomes ugly. If you have to hug your wife because she is your wife, all beauty is gone. You have reduced something divine to something very ugly, earthly. It is a crime. Yes, marriage is a crime. And in a better world marriage will disappear—and with marriage many other things: many neuroses, many psychological problems. And with marriage will disappear the family. Go and ask the psychotherapist—all those who are suffering are suffering because of a certain pattern of the family. It has to go.

But nothing to worry about. If he has married you, don't take it too seriously. Remain unmarried. Don't say it to anybody—no need—(laughter) but remain unmarried. Mm? Good, and come back again for a longer time!



WEDNESDAY NOVEMBER 3rd

Many of the queries that sannyasins bring to Bhagwan at darshan are concerned with meditation, and many with sex, love, and relationships. Bhagwan says that there are basically two types of people—those who move more naturally into meditation, the path of awareness; and those who move more naturally into prayer, through love, involvement and commitment. In both meditation and prayer, the ultimate is the point at which the ego is transcended or dropped—one way by witnessing, by being detached from the ego, and the other by losing the ego through the merging of the self with the beloved.

To have a relationship under the guidance of Bhagwan is quite unique. Not only does one have access to a wisdom, the depth and insight of which no ordinary marriage counsellor could attain to, but Bhagwan's very presence adds a totally different dimension to the nature of the relationship.

Bhagwan stresses that before one moves into a relationship with another on any very deep level, one should be grounded in oneself, should be able to love oneself. Often people move into relationships hoping to find love when they themselves are loveless and unhappy. But from such a union, love and happiness cannot suddenly sprout forth; on the contrary, the unhappiness becomes multiplied. When one has reached a state where one chooses to be with another, not out of need—for security, domination, or to be dominated—but out of a desire to share an overflow of love and well-being, then only should one move with another.

Bhagwan feels that both the East and the West have been unbalanced in their attitudes towards love. His own idea is a synthesis of the two. . . .

'I am not in favour of the eastern idea that one should cling to one from the very beginning—that is foolish. And I am not for the western idea that one should go on fooling around even in one's old age—that too is foolish. I have a very synthetical idea—that is, in the beginning one should be western and in the end one should be eastern.'

Being western means to move into many different relationships so that one has a variety of experiences. Through experience, the many facets of one's own personality are revealed, and a certain maturity is attained. If one can go into many relationships, can freely explore sex, then after a time the desire naturally arises in the mature person to seek a stable relationship, to settle with one person and grow together with him or her in intimacy and commitment.

For many Westerners particularly, the idea of a relationship with just one person for any length of time is threatening. Bhagwan half-jokingly says that in the West for a couple to have been together for three years is something of a miracle. Commitment is regarded as something which is anti-freedom, but without commitment, one can never know real love. 'Hit-and-run-affairs' give sexual variety but are not, and cannot be, of any depth. Moving with many different people all one's life, one cannot become integrated; the many splits in one's affections will be reflected in one's being.

'Unless you make a commitment, love remains casual. Two surfaces meet, or in fact pretend to meet. But when two circles overlap, love arises. Then you are part of your lover, and your lover is part of you. You penetrate each other . . . depth meets with depth . . . and then it is no longer casual. It takes on a different dimension.'

More often than not, the initial attraction of two people towards each other is physical, sexual, and there is a desire to be together continuously and to make love frequently. Bhagwan describes love as being just like food. If you overeat, you become nauseated; the sight of food repels you. If you allow an appetite to develop and eat only when you really feel the need, and savour the food, eating is far more pleasurable and satisfying. . . .

'Love should be a luxury, a rare thing, a feast.'

Sex is not the goal itself, but one of the steps towards the goal. Going into sex deeply, meditatively, a natural transcendence arises—not the celibacy that would-be religious people enforce on their beings, but a natural turn-about of energy, so that sex moves into love.

Bhagwan has suggested that couples have separate rooms. When they wish to be together, then it is by invitation. In this way, neither takes the other's presence for granted and moments that are spent together become more valued, more precious. Marriages in the East tend to last longer, perhaps one reason being that husband and wife have no time together during the day, so the moments spent together at night are eagerly looked forward to, and the thrill and excitement of each other's company is preserved for years.

Giving each other space—both physical and psychic—is perhaps more difficult for the woman in relationship. While women tend to direct all their energies into being with and caring for the man, he usually has other interests,

other things that give him pleasure. Bhagwan suggests that couples come to an agreement whereby the man curtails some of his other pursuits and the woman lessens her demands for his exclusive and continual company and attention. When jealousy, possessiveness and clinging arises, it should not be repressed but neither should one identify with it. By and by, through witnessing, through remaining aware when jealousy is there and being aware of the pain it creates both for the other and oneself, it drops of its own accord.

Couples should be authentic in their relationships—should share their innermost secrets and be true in their feelings, both the positive and negative ones. If one is flowing in love, other emotions will also be released, and if one tries to censor them, love will become blocked. In a flowing relationship there is bound to be irritation, anger and hate. . . .

'Love is almost like the backbone of the feeling body. Your spine holds you together. Exactly in the same way, the feeling body is held together by the spine of love. If you are not in love, you can control your anger very easily . . .'

Physical confrontation is often more constructive and purifying in a relationship than constant nagging or purely verbal encounters. Bhagwan sometimes suggests that in the earlier stages of a relationship, if love exists between the couple it is healthy to beat each other, to fight physically, if the occasion arises. 'Love makes everything holy—everything, unconditionally.' To one such couple Bhagwan said that by and by they would see the futility of fighting and be able to direct their energies more constructively. On other occasions he has said that if one is feeling negative in any way, one should be alone and if necessary cathart on a pillow, but never on the other. Otherwise in your positive times together you build a love between you and through moments of anger, you destroy it again. 'Everybody is here for his own happiness—be partners in that search.'

A relationship is a tremendous opportunity for growth, for one is exposed totally and one's personality is reflected on deeper and deeper layers. If the relationship can survive the lows as well as the highs, then it is something of worth. If friction and disagreement continue and the relationship is increasingly discordant, Bhagwan may suggest that the couple separate, or that they continue to live together—but as friends rather than lovers.

While he insists that there is a need for commitment so that an intimacy can develop and through that, real growth, Bhagwan is adamantly anti-marriage,

referring to it as the 'ugliest institution there is'. Love is insecure—and that's its beauty. Legally secured and sanctioned, it is dead. . . .

'Marriage is a murder of love . . . a crime. And in a better world marriage will disappear—and with marriage many other things, many neuroses, many psychological problems.'

If there is a choice between security and love, one should choose love, for security is the child of fear and one cannot live only for security. While love may be fragile, a tremendous risk, the experience of one moment of it can last a lifetime.

Bhagwan does not encourage sannyasins to have children until they have worked on themselves to a point where they can be responsible enough to take on the caring for and the rearing of another being, are integrated enough to attract a higher soul, and can make the sacrifices necessary for the upbringing of the child.

It is said in India that as the love between man and woman matures, the woman becomes like a mother and the man, a child. Then the circle is complete for the child and mother have been reunited in lover and beloved.

Bhagwan recommends that couples have interests in common—some common meeting ground other than their love for each other, that they should become interested in something which is beyond the two of them.

For sannyasins, the dimension of meditation and their individual relationship with Bhagwan, is that something beyond the two of them. His being lends an open-endedness to the relationship of his sannyasins, adds a depth that ordinary relationships lack.

As sex is but a bridge to love, so love is but a bridge to a higher state, the other person being a door to a love that is no longer confined to a relationship, but which has become a state of being.

'As these layers are gone through and you are reaching towards the innermost core of the person, by and by you start feeling a deep reverence arising in love. Then love starts changing into prayer. Moving, sitting, sleeping, you know that you are surrounded by God, something of tremendous beauty, and you are thankful, grateful. That's what I mean by prayer.'

WEDNESDAY NOVEMBER 3rd

'As a child I'd always been into jesus very much . . .
I was always looking for god
seeing bhagwan for the first time
there was simply a feeling of
'wow! here He is!'

'I don't think of Him in terms of being my lover —
I think of Him in terms of being love.'

'This is a manifestation of you at this moment
this is you at your utmost potential.
It's staggering, just staggering
because it's within reach,
you can touch it —
and it had been a dream for so long.'

FRIDAY NOVEMBER 5th

BHAGWAN (to Birte from Germany): This will be your name: Ma Deva Natya. Deva means divine, natya means drama—a divine drama. And that's what life is. It should not be taken seriously. The moment you take it seriously, you miss. It *is* a drama. Taken as a drama it is tremendously beautiful. One has nothing to lose in it and nothing to gain; it is simply fun. And once you start looking at life as fun, as humour, as joy, as play, all worries disappear on their own accord; all problems by and by become irrelevant. Because whenever there is a wound of seriousness surrounding that wound, problems, anxieties, worries collect. They feed on the wound of seriousness. Whenever that wound is healed, when one has forgotten all seriousness in life, one lives in a totally different way. Then life is sheer joy.

With seriousness one gets entangled in knots. The pure flow of life is lost. Any moment that you become serious, suddenly you are out of tune with God. Laughing, you are with God, and God is with you. Serious, you are a thousand miles away from God. One thing is certain—God is not serious; otherwise, so many flowers, so many stars, and so much joy in the world would not be possible. God is not

like some serious headmaster in an old type of school. He is very joyful . . . there is so much laughter. Only man has forgotten that.

And priests have created such stupid ideologies that they make man more and more serious. They talk more about sin than about joy. They talk about hell, they talk about fear; they talk of going wrong. They create so many problems that one is bound to become serious. Each step is dangerous with the priests. They don't allow fun, they don't allow laughter, because if you can laugh you will start laughing at the priest too—that's the fear. He can exploit you only when you are serious.

When life is a very serious thing you are available to all sorts of exploitation. Let fun loose in the world and there will be no politician and no priest to exploit you because who will bother about them? In the East this has been one of the greatest insights into life—that life is a leela, a drama, a play.

So from this moment, start looking at life as a game. Whatsoever it brings, it is beautiful. Even sometimes pain, if taken non-seriously, is beautiful. And if you take even pleasure seriously, it is no more beautiful. Seriousness is as if your soul becomes a closed fist: it cannot hold anything. It is so closed and there is so much tension. It is not a healthy hand. When the fist is there the hand is very tense and very unhealthy. An open hand is wholesome, healthy, alive, flowing.

So when one is serious all the petals close—one becomes like a fist. Good if you are going to fight—then the fist is needed. Good if you are angry—then the fist is needed. Good if you are going to murder somebody—then the fist is needed. But when you murder somebody, even before you have thought about it, you have started murdering yourself. When you think of poisoning somebody, you have already poisoned your life stream. Your anger will go on the other later—first it poisons you. So be like an open hand, with no tension.

If pain comes, that is part of it. If pleasure comes, that too is good. And always remember that it is a drama, and that everything comes and goes. Nothing remains—only the watcher . . . only you remain. The nights come and the days come, and sadness and happiness and unhappiness, and sometimes high and sometimes low, but all these things come and go. Nothing abides.

Bhagwan recounted the story of the emperor who asked his wisemen to find him a maxim that he could refer to at all times. They pondered and brooded for days and nights on end until finally they presented him with a ring, on which was inscribed the words 'This too will pass'.

See 'Get Out Of Your Own Way,' April 12th where Bhagwan tells the story in detail.

So let this message be inscribed on your heart: This too will pass. Then nothing is serious; everything is passing. Only the watcher remains. And I can see the possibility, that's why I am giving you this name—you can do it very easily! It will come very naturally to you.

(to Marlene from New Zealand) This will be your name: Ma Anand Manjusha. Anand means bliss, and manjusha means a treasure chest—a treasure chest of bliss, a treasure of bliss. And it has a certain message for you. Ordinarily we are always seeking, thinking that something is going to happen from the outside. We are waiting for something to come and enter us and fulfill us. That's where man is wrong. It is not like that—that something is going to come from the outside, in. Just the reverse is the reality: something is waiting inside you, imprisoned inside you, and wants to be released, wants to get out.

This is the meaning of your name—that the treasure is within. Not that it has to come from the outside, not that you have to invite it—it is already there. You have to learn how to share it. You have to learn how to bring it into your life so it does not remain hidden in the core but comes to the surface too. It is just like a flower: it opens and the fragrance is released. It does not come from somewhere else. It was always there hiding inside it. Once it opens, it is released.

FRIDAY NOVEMBER 5th

In Robert Browning's very famous poem there is a sentence with these words, 'the imprisoned splendour'. . . .

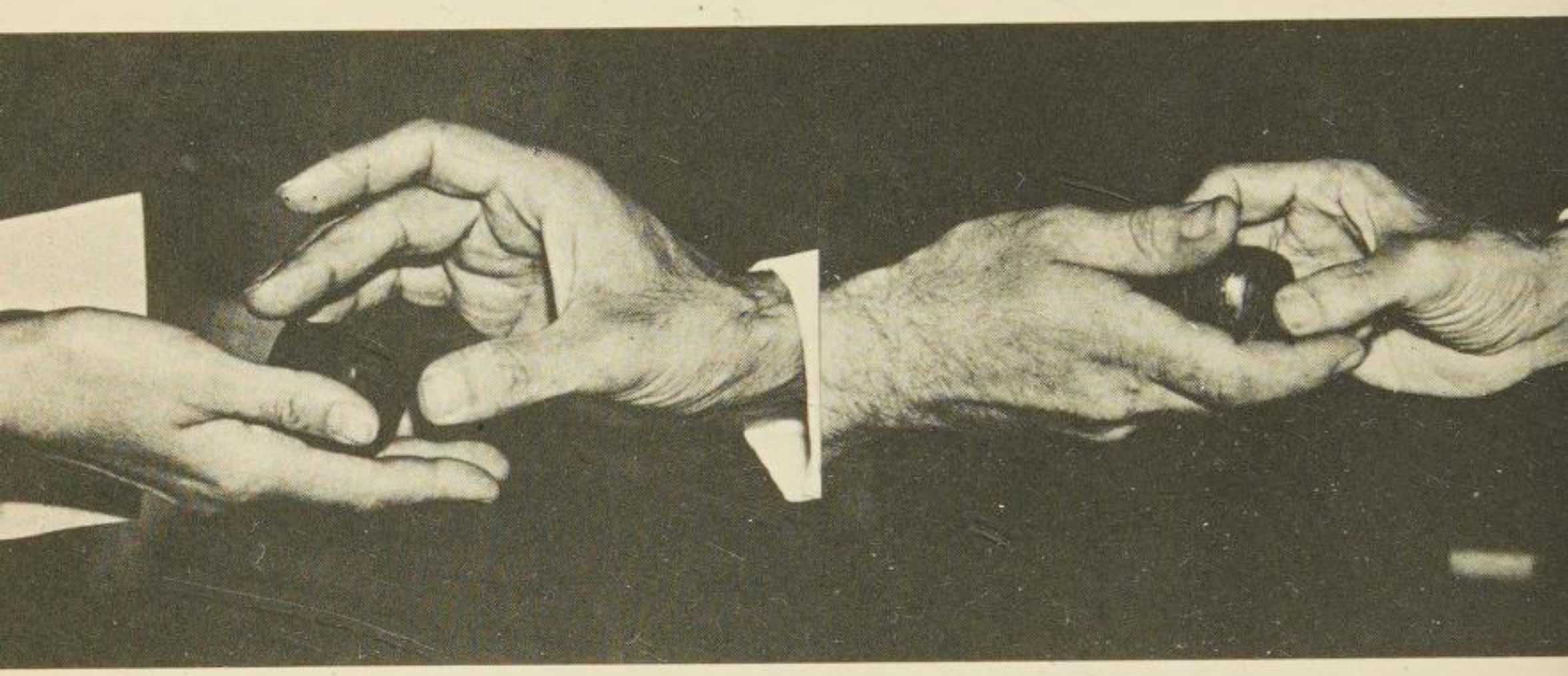
"Truth is within ourselves; it takes no rise
From outward things, whatever you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

Robert Browning

Everybody is carrying his own splendour imprisoned inside himself. So barriers have to be removed — not that something has to enter in you. Barriers have to be removed so that something that is inside already, flows out — is no more frozen, starts melting . . . becomes love, becomes compassion, becomes prayer.

Ordinarily whenever we find that somebody is very happy, we think that something has happened to him. It is not really so. It is not that something has happened to him and that's why he is happy. He is happy because he has come to his own treasure — which was always there — and now he has become capable of, and courageous enough, to share it with others. He has opened and flowered.

In the old churches in India they put the weather vane on the church building. Sometimes it points to the north; that does not mean that it forces the wind to flow towards north. It simply indicates that the wind is flowing towards north. It is not the cause of it; it is simply an indicator. Exactly the same is the case when a person is happy. It is simply an



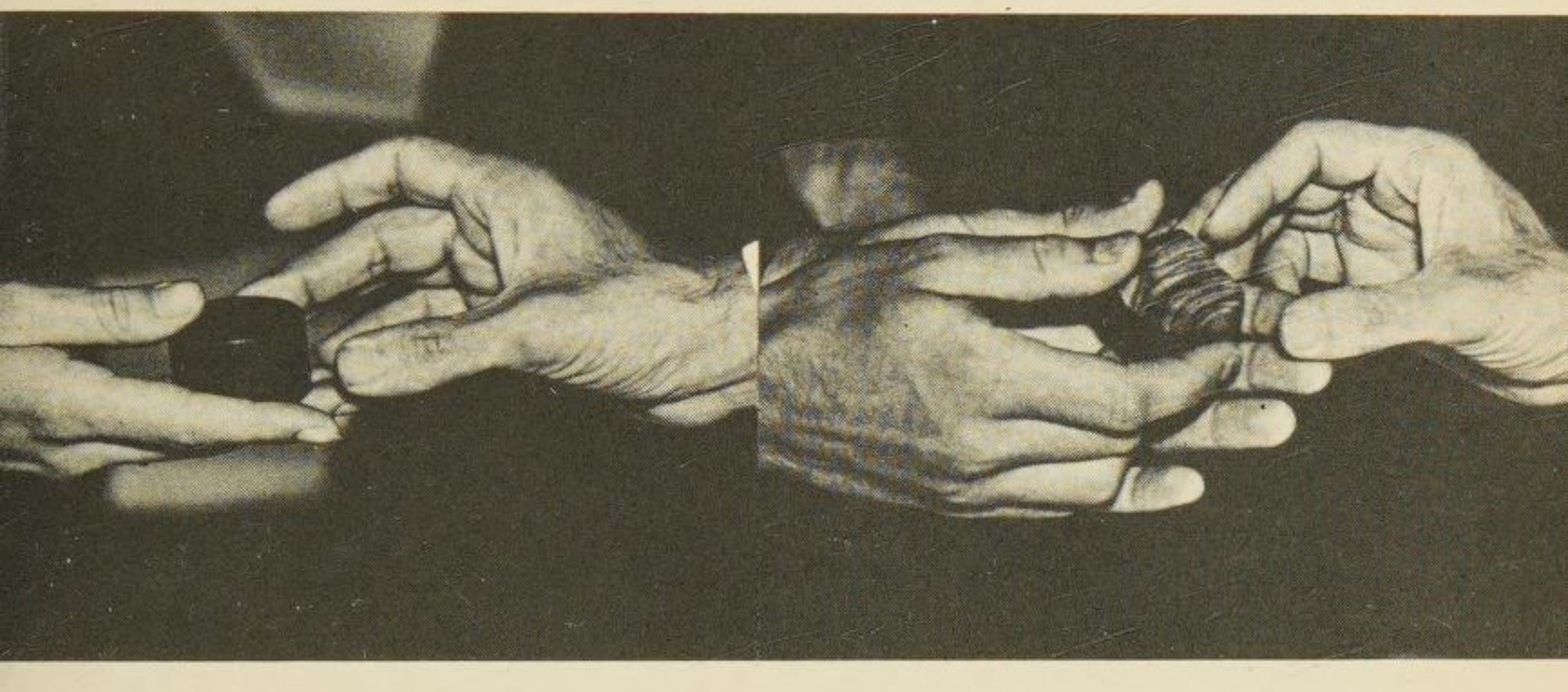
indicator that now he has hit upon his own heart, that now he is himself. Happiness is a function of being oneself. Now he is no more a beggar.

Whenever you see somebody with grace, with beauty, with silence, remember—it is not that he has found something; he has simply recovered something, discovered something in himself.

These are the two types of people: one, who goes on rushing into the outside world. Somewhere they think there will be the space which is going to satisfy them. They run in vain and they accumulate more and more misery. And there is the second type—the wise—who never rushes outwards; he rushes in. He looks inwards and finds the treasure there. And everybody is carrying that treasure.

(to Amita, leaving) Keep this (a box) with you and whenever you need me, just put it in your hand. Just make a cup of your hand.

This posture of the hands being like a cup, like a receptacle, is very meaningful. It makes you receptive, it helps you to be receptive. It is one of the old, ancient postures—all Buddhas have tried it. Whenever you are open, or you want to be open, this posture will help. So when



you need me just sit in this posture with the box in your hand. With closed eyes just wait for me—not doing anything, just waiting.

You can call me just two or three times, loudly, 'Bhagwan, Bhagwan, Bhagwan . . . ' Then sit silently and wait. Be a receptacle, a receiving end. Just as you wait on the phone: you have rung, you wait on the phone. Exactly in that mood simply wait, and within two, three minutes you will see a totally different energy surrounding you, filling your inside . . . falling into you like rain falls on the earth and goes on penetrating deeper and deeper, and the earth soaks it. But do it only when you need. Don't make it a habit and don't make it a routine, otherwise it does not work that well. Just when you are really in need, helpless, and you don't find any way out in a certain situation—only for those rare critical moments, use it.

Postures are very significant. If people don't make a fetish out of them, they are very significant. They help to set a trend in your body energy. For example with this posture it is very difficult to be angry. With a fist and with teeth clenched, it is very easy to be angry. When the whole body is relaxed it is very difficult to be aggressive, violent, and it is very easy to be prayerful. So I can see exactly that this is the right posture and the right energy. Whenever you need, close the room, sit silently, and wait for me, and I will be just as present to you as I am here. And come back in March, mm? Good!

MAHASATVA: *I wrote you a letter.*

I received your letter. But repeat what you wrote in the letter.

MAHASATVA: *I can't think of it now.*

Remember! And don't be shy—just tell me. It is part of the answer. Making you tell it again is part of the answer.

MAHASATVA: *We just wanted to know how to be more open for the joy and for the pain of relationship.*

A few things. . . . One: start being honest, true. Start dropping deception, masks, faces. They have become very very habitual, so unless one deliberately drops them, they are never dropped.

And much pain will come. For example, you are going with her (the woman with Mahasatva) and you see a beautiful woman and you say to her that you are pulled by this woman and her beauty; a great desire to possess her has arisen in you—not that you are going to possess her, but the desire has arisen. Ordinarily you feel it is better not to say such things to your woman. Even if she catches you red-handed—and she will catch you many times, because your eyes will show. . . . When you look at another woman who is beautiful and attractive and suddenly a desire arises in you. . . . And it is unconscious, you cannot do anything right now about it; if it arises, it arises. To do anything is possible only when it has arisen, not before it. But it has arisen, so it has arisen. You can repress it but you cannot do anything else.

Even if the woman catches you, you would like to pretend that no, it was not that—you were looking at something else. Don't be untrue.

Then you will be vulnerable to pain. And start by being vulnerable to pain—because everybody wants to be open for pleasure and nobody wants to be open for pain. And the arithmatic is: if you are open to pain, only then can you be open to pleasure. If you are not open to pain you cannot be open to pleasure. That's why there are so many people in the world, each hankering for pleasure, and everybody is in pain because they have taken a wrong step from the very beginning.

And let her also be true, allow her truth. Don't force her to repress; allow freedom. By and by you will learn the bitter-sweet taste of it; it is bitter and sweet both. And if you can become available to pain, nobody can prevent you from becoming available to pleasure. You have earned it. By going into pain one earns and learns how to be in pleasure.

So just start opening by and by. And there is no need to do it all of a sudden and too much, mm? because that can destroy a relationship. Go in homeopathic doses—slowly. Just show a little part of your real face—not the whole face at a time. By and by let the mask slip, let the mask be loose. And she will also feel very happy by and by, because when you start becoming open, you help her also to become open. It works in a reciprocal way: she becomes open, you become more courageous.

And when this opening brings pain you will see a new quality to pain—a quality that is very refreshing. It is painful and yet cleansing, painful yet worthwhile. It brings something . . . some integration, some clarity, makes you more aware. Pain always makes people aware. When you consciously go into it and there was every possibility that you could have avoided it. . . . The woman was not with you and you came home and you told her that a beautiful woman passed on the road and suddenly a great desire arose in you—and you didn't know from where. . . . Now there was no need—she was not with you; you could have easily avoided it. But it is not good to avoid. When you have given your heart to a woman you have to share everything that arises in your heart. There should not be anything private. Everything should be shared. Pain and pleasure—both should be shared.

This authenticity will bring an intimacy which is not the ordinary intimacy of married couples. They are not intimate—they simply pretend to be intimate. Their intimacy has motives in it. Maybe to pretend to be intimate is good for the children. To pretend to be intimate is good for their own financial affairs, future securities, respectability in the society, but intimacy is not there. It is more a formal thing. It happens always. . . .

You may be fighting with your woman and a friend knocks on the door—suddenly you start smiling. The friend comes in and everything is going so beautifully, and just a moment before you were ready to kill each other! What happened? This is just a social face. You are not only deceiving the friend—you are deceiving yourself too.

So I am telling you to move into pain. It is arduous, dangerous. One never knows what will happen but one thing is certain—that if you can move into pain, pain will cleanse you of many impurities, of many gross elements in you . . . will make you more subtle, will make you more aware. And through pain you will become available to pleasure also. When one is ready to suffer pain there is no point in repressing pleasure.

We repress pleasure because we are afraid that if we allow pleasure to have total possession the pain will also come with it. It is its other part—the other aspect of the coin; it will come. So people don't go into pleasure totally. They go very very guardedly. Even while making love people don't abandon themselves; they remain in control. A subtle control, a remote control, they continue. They keep the button in their hand somewhere. If something goes too far and they are crossing the boundary, they turn it off. But they never go to the very end of it.

The fear is that if you go too much into pleasure you may be entering the forbidden territory of pain—it is there.

So start with pain. And if you can be open in pain. . . . And if you want some time to cry, cry! Where else will you cry if you cannot cry before your woman? Forget all nonsense that has been taught—that a man never cries. If a man never cries, he is not a man. Either he is inhuman or he is super-human, but one thing certain: he is not man. Cry sometimes. Share your sorrow, your sadness. Weep like a child. And the same I am saying to your partner—she has to do the same.

And by and by you will see that a great intimacy is arising which has nothing to do with society. And in that intimacy much happiness will happen. You will explode into happiness.

But begin with pain, and always remember that everything has to begin in pain. Meditate together and open your hearts as they are. Sometimes wrong, sometimes rotten, sometimes not worth showing to anybody—but at least to your beloved, you should show. In this way you will also help her to show everything. And when all the cards are open—you are not even hiding a trump card—intimacy arises on its own accord. What is intimacy?

Intimacy is, 'Before you I will be absolutely nude. I will not hide anything.' That's all intimacy is. It is, 'When you are in the room, I will be as if I am alone.' Your presence will not make me repress something. Your presence will not make me change and show something else which is not there. I will be as natural as I am in the bathroom when I am alone! Then there is intimacy.

It is a risk! One never knows what will come out of it. But one thing can be said, whatsoever comes will be beautiful. If separation comes out of it, it will be beautiful, better, more beautiful than the so-called marriage. If marriage comes out of it, it will be tremendously beautiful.

Whatsoever comes out of intimacy is good, because intimacy is good. Try . . . it will be hard. . . .

(to two canadian sannyasins) Hello, Venu, Gopal. Back? Good! Enjoyed the trip? There was no trouble with the family?

VENU: *Some trouble—with my family.*

Mm mm. What was the trouble? Was there some trouble with sannyas?

VENU: *With sannyas and with our relationship.*

But then it settled?

VENU: *Settled—but we had to get married to settle it!*

Mm! So nothing to be worried. Marriage is just a joke—nothing to be worried about (laughter). Don't take it seriously, mm? Once you start taking marriage seriously, marriage is on the rocks. Take it as just a joke—because nobody can be married. How can one be married? One can be in love—that's natural—but marriage? Nature knows no marriage. It is social and it is an institution, and it is good not to live in an institution. It is one of the ugliest institutions.

So, good that you have done it for the family so that they are happy, but don't you take it seriously otherwise you will become unhappy. Then your parents will be very happy if you become unhappy. That's what they are trying to do. Love is not accepted because love is very dangerous. People are very worried if two persons are in love and not married; they are worried very much. It should not be a concern at all, but they are worried very much. They cannot believe and they cannot trust. They cannot allow that you should be happy and without any responsibility; that is the problem. Deep down the problem is that two persons are happy and without any responsibility. That cannot be allowed. So they have to get married and they have to become responsible and heavy and burdened—then it's okay. Then nobody bothers whether you are happy or not; nobody ever asks. Once you are married the society is at ease. They have forced you into a prison; now it is up to you to make what you make out of it.

Never take it seriously, because it gets into the mind. The mind is made by the same society, so it gets into the mind. One starts leaning on the other more. One starts taking the other more for granted. One starts behaving more and more like a wife and like a husband—not as two human beings, not as two strangers.

When two strangers are there, it is beautiful . . . something transpires. When there is a husband and a wife, two mummies, two dead things are there. Nothing transpires between a husband and a wife except conflict. So beware! Keep your happiness, and keep your freedom. And it has been just to satisfy your parents, so good. But you should not take it in any way into your mind.

So then they were settled when you got married, mm?

VENU: *Well, at least about that!* (laughter)

And about sannyas—that is a problem? But there is nothing you can do about it, mm? What was the real thing? What were they saying about sannyas?

VENU: *Well, at first they thought I must be mesmerised here.*

That's right . . . that's absolutely right! (chuckling) They are not wrong.

VENU: *And they're worried about my future—that I'm not thinking of my future . . . that it's only something—a trip that I'm going through—and that it might hurt me in the long run.*

Mm. That's right—mesmerised you are. But you can tell them that this mesmerism is something—it can last the whole life. It is not just a trip.

But you tried to behave well, and be loving to them. . . .

VENU: *I tried!*

And what about you?

GOPAL: *My mother was very receptive to the meditations. And she's doing the meditations. She has your box. She seemed very open.*

That's good. And your parents live very far away?

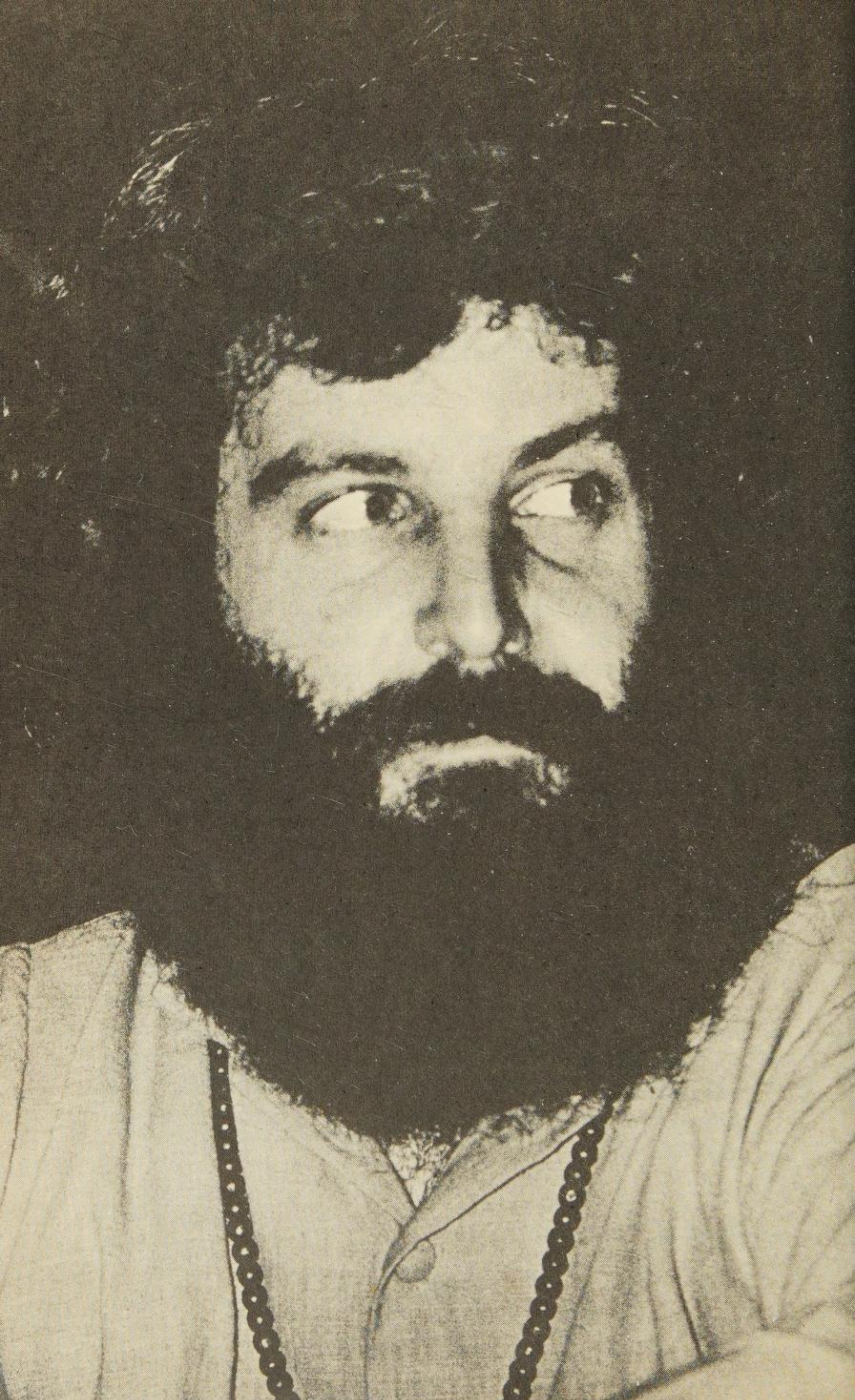
VENU: *No, close.*

Close? So I will start working through his mother — don't be worried (laughter). Now I have roots. Let your mother meditate. Once your mother comes, we will start mesmerising your parents, mm? Good, Venu! Good, Gopal!

Mm? What about you?

DEVATEERTH: *About a month ago when you told me to trust myself more, not to try and become something, not to make so many efforts, and the group (the Vipassana group) was beautiful for that. It let me see how I'm always trying to become better, trying to make something in the future happen that will make me more complete. It's kind of me being with myself — something you've been trying to show me for a long time. And I think in this group I experienced that.*

Very good.



DEVATEERTH: *As far as not doing, the only thing I have real trouble with is my sexuality. In the West you go out, be aggressive. Here I find I'm afraid to be aggressive, but sitting with my sexuality is very uncomfortable. I don't know how to balance that.*

Mm mm. Accept that too, very naturally. There is no need to be aggressive, but one can take initiative without being aggressive. One can be very soft in approach. But accept it, don't repress it. Then it will go. It is going to go one day, but if you repress it it may continue for a long time. So no need to repress it. When things ripen, they disappear, so never be in a hurry. You can find some friendship, some woman, some love affair, but even in your love affair remain cool and collected, remain calm; don't become feverish. You will enjoy it more and you will gain more out of your sexuality, because when you become aggressive much of your sex energy is being wasted in aggression. It is the same energy.

When you chase a woman it is the same energy that you are chasing with. So it happens many times that if you chase too long, by the time you reach the woman you are finished. You are no more really interested by the time you get her, because it is the same energy! The very chasing is sexual. So be soft but take initiative. Move very slowly, move very meditatively. When you are going to make an approach to a woman, remember Vipassana: go very slowly, breathe very softly. And you will find a better woman, always, because you find the same type as you are. Wherever you are, you will find the same type of woman willing to go with you.

And women are very very intuitive; they live by hunches. And in fact they don't go with you—they go with your energy. So the higher the energy, the better woman you will find. The lower the energy, the worse woman you will find. And there are many people who go on seeking: somebody seeks a perfect husband and somebody tries to seek a perfect wife; it is not possible. *You* be perfect, and then suddenly one day the perfect woman is there, or the perfect man is there, because it is your *being* that attracts. But I am not saying that you simply close your eyes and sit under a bodhi tree. Make approaches; right

now there is no need to sit under a bodhi tree. One day you can sit under a bodhi tree. Right now if you sit, you will be sitting on a repression and that energy will accumulate and will distract you.

So sex is natural, healthy. It disappears one day; then too it is healthy and natural. But one thing add to it: don't be aggressive. Be very soft in your approach. Be delicate, that's all. Mm?

SANGEET: *Two things I'd like to ask. One of them came at the end of the last Soma group. I found I went very easily and very deeply into the death experience. I just didn't want to come back. When I did come back, I felt a lot of frustration And then afterwards I had hepatitis. There were times I felt I just really wanted to be dead. It was really strong.*

Mm. It happens if you go into death meditation very deeply for the first time. The charm is so much and the pull is so great and the silence and the peace that comes is such that one doesn't want to come back. But one has to come back. And you are not ready yet to go deeper than you want. One can go only to a certain extent. When your capacity grows more you will be able to go deeper. And death is an endless abyss so one can go on and on. But you have tasted something of it; that very taste can create trouble. When you come back you feel frustrated because it was so beautiful and you were going so deep—now you are back again.

And the desire to die may have created your illness. If you start desiring death you will not be able to go again into that same depth because desire will disturb.

These are the problems in meditation: when you go deep, a desire arises to go to the same depth again or even deeper. But now the desire is a new element. It was not there when you went for the first time.

FRIDAY NOVEMBER 5th

You were not aware at all of where you were going. You were simply going into the unknown with no desire . . . at the most an enquiry, exploring, not knowing where you are going and what is going to happen—good or bad. But then the experience was so beautiful that it has created a desire in you. That desire is wrong because it can be very dangerous to health and it is not helpful to meditation. If you go into that death experience again you will not be able to go to the same depth because this desire will constantly be there.

Death can be deep only when there is no desire. To be absolutely desireless is to be in nirvana, to be in total death.

But now this desire has to be understood. Otherwise you will create two types of trouble. The trouble will be that you will not be able to enter deeply into meditation. Another trouble will be that your body will lose aliveness, resistance, because when one starts thinking of dying the body starts cooperating with that death desire. The body is such a great servant—it simply follows you.

If you really think you want to die, immediately the body can stop working, because what is the point? The body is alive because *you* want to be alive. It is *your* energy that the body lives by; it has no other energy. If you are withdrawing yourself and retiring and you think that there is no need. . . . This happens to retired people: they all die before their natural death. A person becomes retired. He may have been a president of a great corporation or a mayor or a prime minister, governor of this and that, or anybody, but he was somebody in the world—maybe just a foreman, but fifty labourers were working under him. Now he is retired . . . suddenly life loses meaning. Nobody pays any attention to him. He has no power over anybody. A desire arises because what is the point? Why go on? Better to die and be finished with it all.

Psychologists say that life becomes shorter by at least ten years when a person is retired. If the person was going to live to ninety years, he will live eighty years. And sometimes it has happened that if a great desire arises to die, you can simply stop breathing. Not that you will stop; the breathing will stop on its own. And my feeling is that that deep experience created the trouble.

The stomach is the first organ that is affected. If you want to die, the stomach feels, 'It's okay. There is no need. Why bother?' So this is bad for your health. And I am not worried about the body. Even if it is bad for health, and good for the inner journey, I will be ready—let it be so. But it is not good for the inner journey either. So you drop that desire. You will be able to go deeper, but forget about it.

And death is not against life—don't take it that way. You are misinterpreting the whole thing. Death is *depth* of life . . . it is a dimension of life. So when you want to die, don't think in terms of being anti-life or that you don't want to live, otherwise who will die? If you don't live, who is going to die? If life disappears, who is going to go deep in death? It is *life* that goes deep. Death is just depth to life. Life is just the surface of death, and death is just the depth of life. They are together just like the ocean—on the surface waves and deep down no waves at all, but both are together.

So my suggestion is that you become more alive and more healthy. Be more vital so that next time you go into depth you can dive deeper, otherwise you will not be able. And desire will not help—only energy will help. So create more energy. If you really want to taste what death is, you are longing for a very very deep phenomenon; much energy will be needed. So eat well, breathe well, exercise well, be more vital and alive, and next time you will be able to go deeper. But the experience has been very good.

You followed what I said? Good.

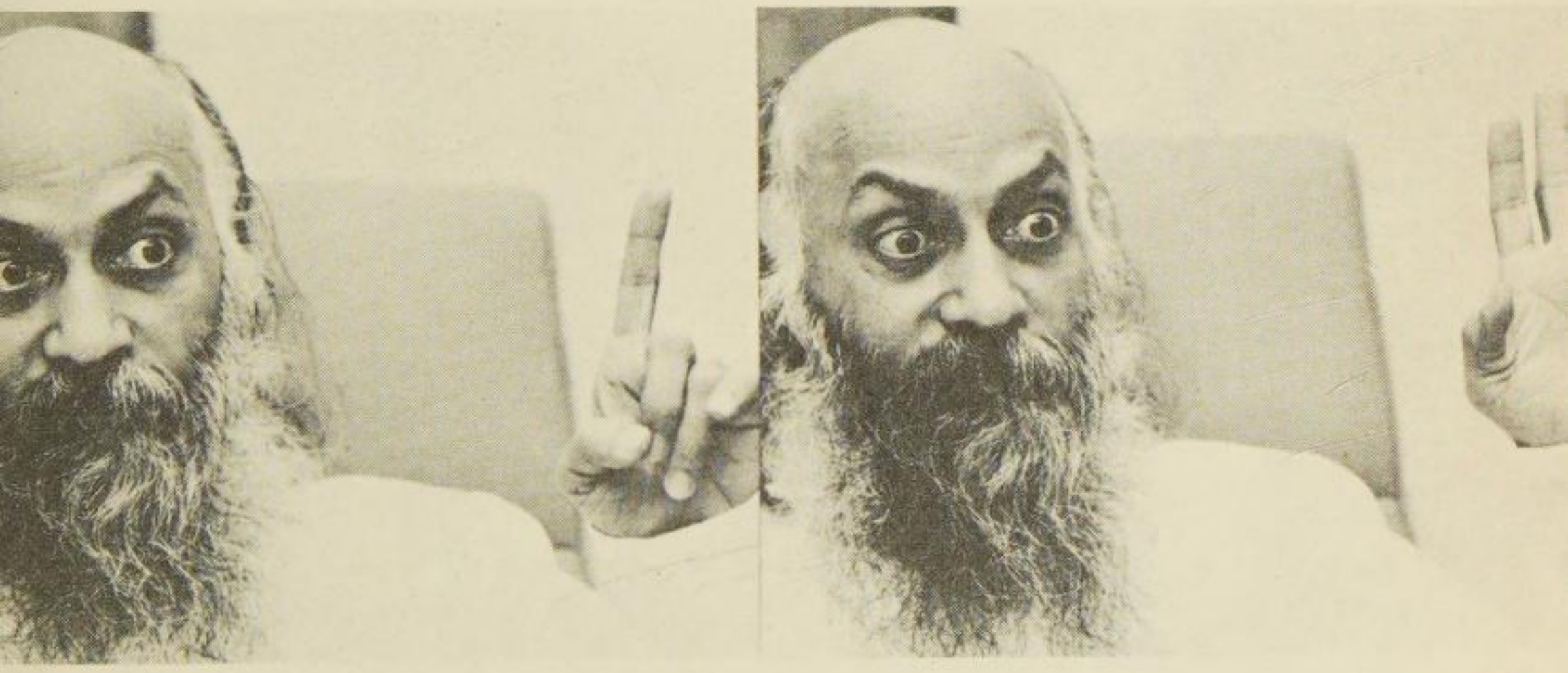
SANGEET: *Can I ask you one more thing? I find that every time I get to the meditation I feel an opening, but there's something in me that says, 'It doesn't fit here. I should be meditating.' And somehow I feel a sort of conflict.*

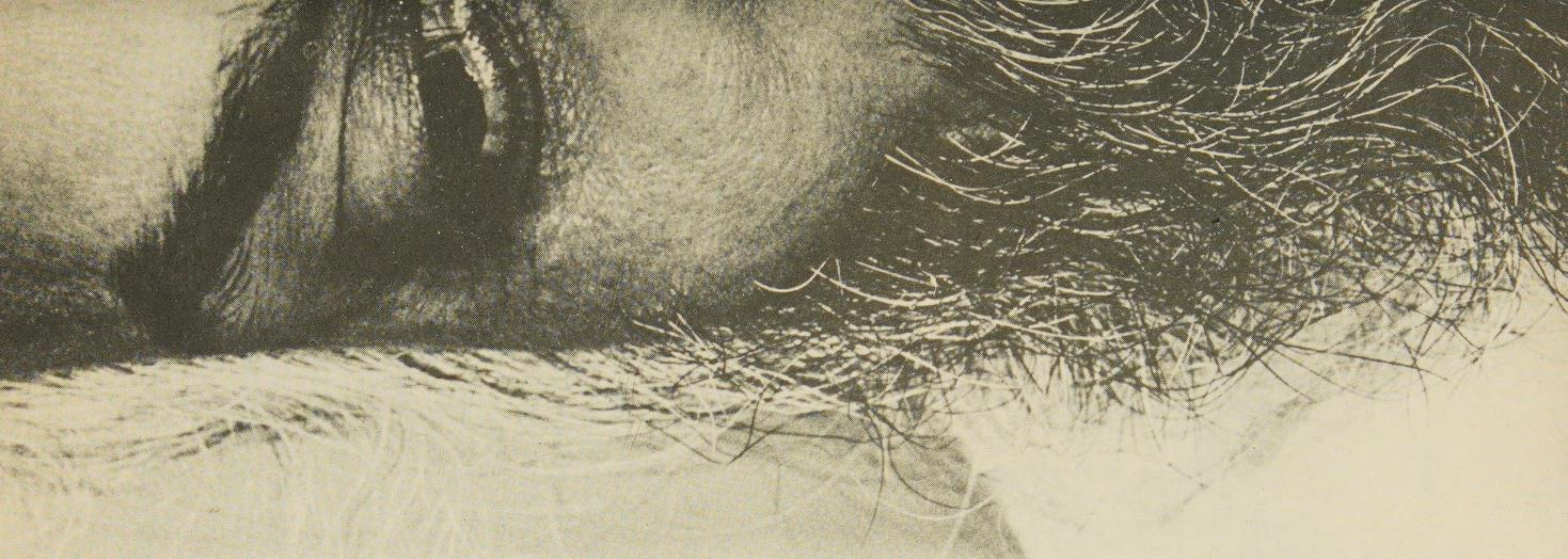
What opens?

SANGEET: *Well, I feel I want to do music and writing . . . start composing.*

Allow it . . . allow it. That's part! Mm? your creativity comes up—that's part of meditation. Meditation makes people creative. If it does not make you creative, it is not meditation; it must be something else. You are being conned and swindled. Meditation is bound to create such creative energy. What will you do when you go into meditation?—because meditation is going into being, but being is not enough. If being were enough there would have been no world. How and why did God create the world? He was not happy with His being alone. Being was there, but He created.

This whole creation is God's being expressing itself. Creativity is expression. Meditation takes you to your being, but then what will you do? It is tremendously beautiful—that space is beautiful—but that very space needs to be shared. So somebody will start dancing, somebody will start composing music, somebody will do poetry, somebody will do painting. And if a man like me comes who cannot do anything, he will go on talking (laughter). But something has to be done. So allow it, mm? Good!





SATURDAY NOVEMBER 6th

BHAGWAN (to Veera, leaving for the West): And when will you be back?

VEERA: *Within nine months.*

Continue to meditate. There are many temptations for dropping meditation, and they are not all from the outside; many are from the inside. The mind tends to be lethargic and it can always find good reasons, so don't listen to the mind. Even if the reason seems to be perfectly right, be irrational but continue to meditate, because only those moments which have been used for meditation are the saved moments—all else is lost. This one understands only at the end, but then it is too late; you cannot do anything about it.

This is one of the human dilemmas: that we become wise when all time and energy is lost. When time and energy was there we were foolish. The mind is very foolish and yet very rational. In fact its foolishness consists of its rationality. Sometimes the mind will say

'What is the point? Nothing is happening.' Sometimes the mind will say 'There are better uses of your mind—there is a good movie, there is a good concert, or friends are meeting to gossip. Why waste time in sitting silently doing meditation? You can do it tomorrow.' That tomorrow is very risky. The mind always says 'You can do it tomorrow' but tomorrow never comes.

So for these nine months make it a point not to be tempted by the mind. There is no need to repress the mind—just don't cooperate with it, at least as far as meditation is concerned. Twenty-three hours be with the mind—it is more than enough—and tell the mind, 'Only one hour I want for meditation; twenty-three are yours. But don't encroach on that one hour.' And don't *allow* it to encroach on that one hour. And remember, if the twenty-three hours given to the mind are not giving any satisfaction, what is going to happen if you give one hour more? It is not going to make any substantial difference.

And the results of meditation come very slowly. It is a very very slow-growing tree, because it is the tree of eternity. And once results start coming you will know that every moment that you had put to meditation has come to fruition. But before those fruits arrive there is much labour, much arduous effort. A gardener works for years, then a tree comes. He can simply hope and wait.

This word 'wait' is very beautiful. It comes from a jewish root, a hebrew root which means exactly what the word religion means—to bind together. And religion is waiting—waiting for the unknown . . . not knowing exactly whether it is going to happen or not. Nobody knows, and there is no guarantee. It may happen, it may not happen, but still one has to risk.

One thing is certain, that if you don't make any effort, it is not going to happen; that much is certain. If you make effort there is a possibility that it may happen, it may not happen. And the choice is between these two. If you don't make any effort, it is certain it is not going to happen. Nothing is going to happen without meditation—no beauty, no truth, no love. Nothing is going to happen—that much is certain. But the other thing is not certain. Only this much can be said—it is possible. So one has to be available . . . hoping for the best, and ready to accept the worst.

And don't go on judging every day whether something is happening or not. For nine months simply forget about the result. When you come back I will ask and then think about what has happened. For nine months simply devote your time, at least one hour every day. If you can manage more it is very good, but one hour is a must.

This is your box, and this box will keep an eye on you—whether you are doing meditation or not! (laughter) Mm?

VEERA: *Is there any particular meditation I should do?*

You can choose any, mm? But continue one for nine months. Go on hammering on the same spot with the same method so it goes deeper and deeper and deeper. One day the crust is broken and you simply start floating into a different dimension. . . . And come back! Where will you be?

VEERA: *California.*

You have a centre there around you?

VEERA: *San Francisco is the closest around me.*

So sometimes go there, mm? And keep contact with sannyasins. That is helpful, tremendously helpful. Whenever you feel alone, find some orange people. Just being with them will be helpful. You will be recharged again.

And it is natural—when you are alone and the whole world is a totally different world and nobody is in tune with you, you feel lost in a desert. It is always good to find a group of kindred souls where everybody is seeking the same, everybody is moving in the same direction,

and certainly a great affinity has arisen within the group; the group has grown a soul.

When people are moving in the same direction, with the same effort, with the same master, with the same method, they grow a group soul and that group soul is very nourishing. So sometimes when you feel starved and unnourished and you start feeling that you may be lost, that things are becoming too much—go, find a group. Just be there for one or two days and you will be charged again. You will again feel floating, again hopeful and out of that depression.

The world is big, and we have to make small pockets. That's why I am insisting so much for the orange clothes—so you will be able to recognise people wherever you are. Even on the road, suddenly in an unknown, strange town, you will see an orange person and immediately you will have an affinity, a feeling that he belongs to you and you belong to him, and all strangeness disappears. He is a member of your family. So keep contact with sannyasins, mm? And come back. Good!

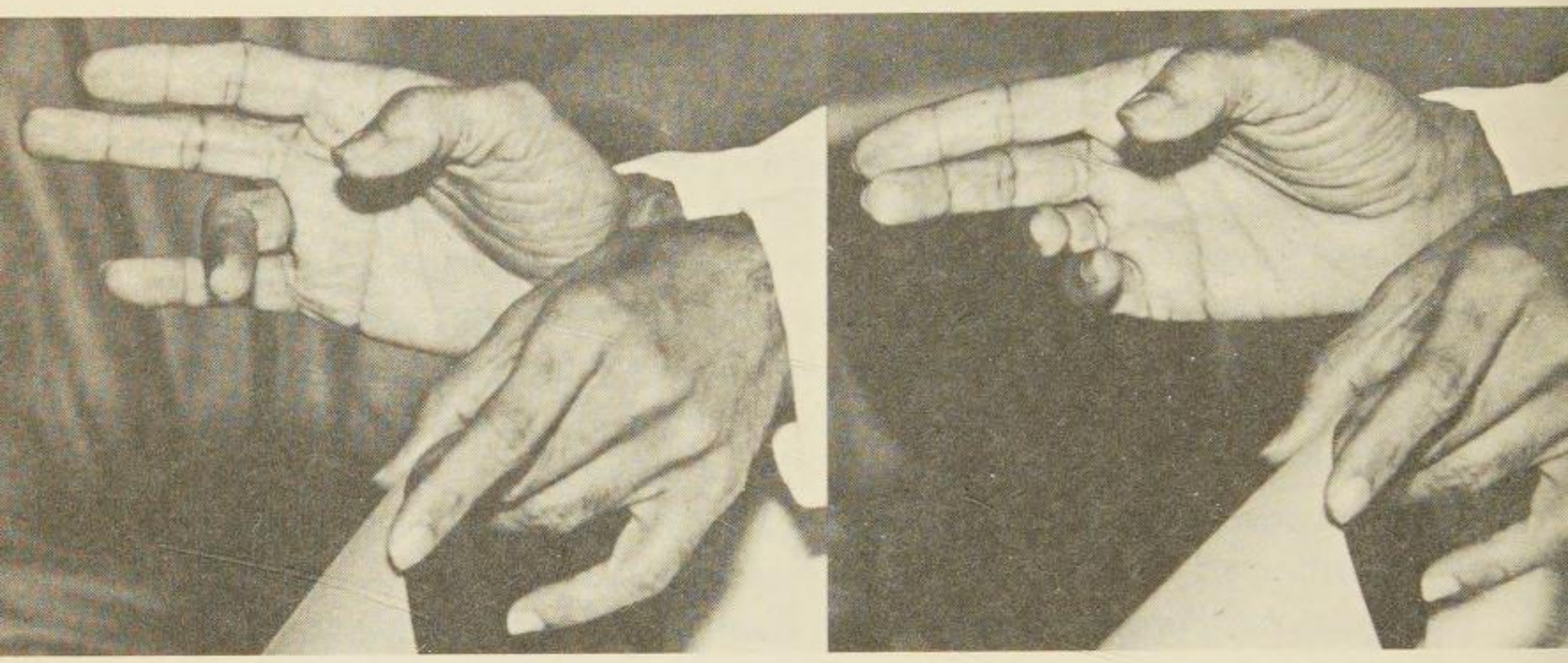
(to Katrina, newly arrived from the States) Have you done some other meditations before? Other than my methods?

KATRINA: *Zazen and Aikido.*

Very good! So you are ready. So take a jump into sannyas? Mm?

KATRINA (smiling): *Yes.*

Close your eyes. . . . (Bhagwan places the mala over Katrina's head.) . . . . Very good. You are in the flow. Just a little more cooperation



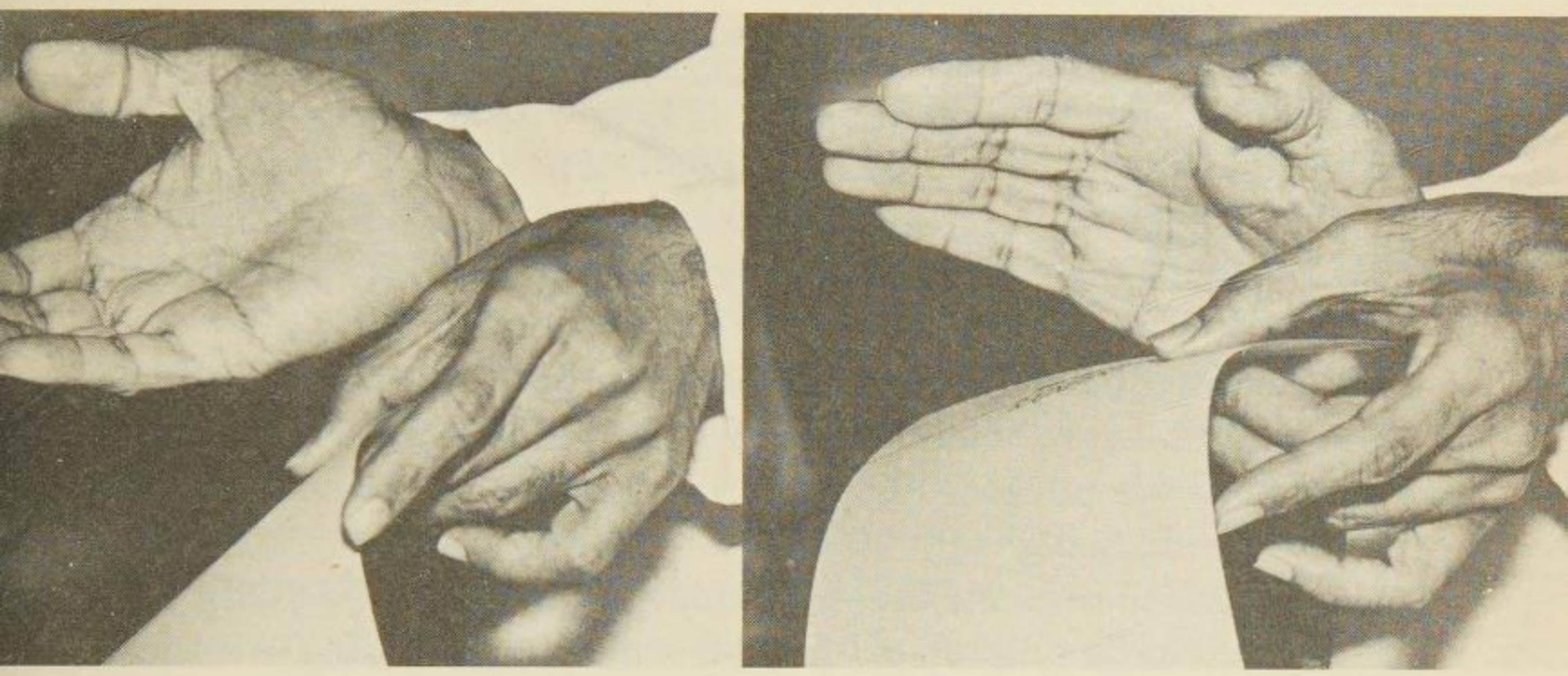
on your part, and nothing much else is needed. Things will start happening. You are just very close to the main road; just a few steps and you will be in the stream. And those few steps are not going to be difficult at all.

There are many types of people. There are a few people who are very far away from the river. To come to the river, to relax, to let go, they will have to walk miles and miles. Then there are people not only far away from the river—they are rushing even farther. Their back is towards the river, and even if they want to reach to the river, they rush in the opposite direction, so each of their efforts becomes their undoing. Then there are people who are very close to the river but who cannot surrender, cannot be in a let-go. So they may be just on the bank but they are as far away as anybody else.

I have come across a few people who are standing in the river and yet untouched by the river—stiff, frozen, protecting themselves . . . protecting themselves against the river of life. Crying and weeping and asking for more life, afraid of death and praying to God, and standing in the river—not allowing themselves to be taken by the river to the ocean. You are very close . . . just a few steps. So it is not going to be a difficult journey at all.

You just have to remember: easy is right. So don't strain. While you are here, do things without any strain. Almost let them happen rather

SATURDAY NOVEMBER 6th



than doing them. Allow them to happen. The action mode is not your mode, the reception mode is your mode. Just become a receptacle.

This will be your name: Ma Anand Mudita. Anand means bliss, mudita means joy. And both have a different meaning. Anand is bliss, mudita is joy. Joy is something that you have to do, and bliss is something that happens when you are joyous. So they don't mean the same thing. In the dictionary they mean the same but in actual life they are totally different. Mudita is to be practised; blessing happens. One has to remain joyful, one has to learn the ways of joy, and one has to go on moving in the direction of joy as much as possible. When you are moving in the direction of joy, one day you will suddenly see a dove descending on you—that is bliss. For that you cannot do anything. It is beyond human hands . . . it is beyond human reach. It comes as a gift.

So joy is human, bliss is divine. Joy is a preparation, a prayer, and bliss is the fulfillment of the prayer: the prayer has been heard, one is rewarded. Joy is the way that man has to approach God's temple, and bliss is the gift that God gives to those who come closer to Him.

So be joyous. Let joy be your secret sadhana, your discipline. Whatsoever you do, do it joyfully, in a humming way, singing and dancing. If you are preparing food, prepare it singing, joyfully, as if you are preparing for the greatest of guests . . . as if God Himself is to

come and be a guest. While eating, eat joyfully, because in fact within you it is God who receives the food. It is He, it is His life. It is His hunger and it is His satisfaction. We are just vehicles.

So bring joy to small, very ordinary, mundane things. Cleaning the floor, do it joyfully, because this floor belongs to God, belongs to His earth.

Eckhardt used to say to his disciples, 'I am ecstatic because I walk on God's earth. I am ecstatic because I walk in His moonlight. I am ecstatic because I drink from His rivers. I am ecstatic because I am a small particle in His being.'

Once you understand this, suddenly it is very easy to be joyful; there is no need to be miserable. Misery is a misunderstanding, a mistake. Joy is understanding — erasing the mistake, putting things right. In joy you have to put yourself together and you have to create a centre which always throbs with joy. Whatsoever happens in the outside world makes no difference — inside one remains joyful. And then one day something happens which is from the beyond. It penetrates your soul, goes to the very core.

JOHN (a middle-aged australian): *I came to India as a kind of cultural ambassador and I'm considering doing a film on indian spiritual teachings. I've been interested in it since 1957, and I thought I'd like to meet you.*

I'm continuing my sadhana, and I think my main difficulty is reconciling the action with the natural desire to be peaceful and quiet. I would rather meditate and contemplate than act, and that requires overcoming some inertia. I wondered if you might have any suggestions.

Mm mm. You are unnecessarily creating a conflict between action and peace. There is no need. Action can become as meditative as inac-

tion. And that will be the right course for you to follow, rather than waiting for some time when you can be totally at ease and relaxed. It may not come; there are a thousand and one things to be done. And this whole attitude may be just a simple device to postpone. It may be just a trick of the mind. The mind says, 'How can you be peaceful, quiet and calm unless you live a quiet and calm life? And your work is such that it is not possible—so when it is possible, then.' It may be just a trick. There is no need to divide life into two parts.

Action can be meditative and inaction can be as tense as anything else. Just by sitting silently nobody becomes silent. In fact when people sit silently they become more full of turmoil than ever. When people go to the temple or to the church and just sit silently and try to pray or meditate, those are the worst moments in their life—when all thoughts and all waves and all desires simply jump upon them. There is almost an attack . . . it becomes a war.

In fact action and inaction are just like in-breathing, out-breathing. You cannot only in-breathe, otherwise you will die. You cannot only out-breathe, otherwise you will die. There has to be a balance between in-breathing and out-breathing. In fact both are the same. So when you are doing something, do it meditatively. Even if you are hurrying, hurry slowly. And it can be done, because it is something that you bring to the action—it has nothing to do with the action itself. You can see people sitting silently and very tense, and you can see somebody else going to his work but non-tense. It is some inner quality that has nothing to do with the outer thing.

So try two things. One is: whatsoever you are doing, do it as if it is God's work. Then you will be less tense because it has nothing to do with you. If it succeeds, God succeeds. If it fails, God fails. The moment we become the doer, tension arises. Tension is the shadow of the doer. It has nothing to do with the doer—it has something to do with the idea of being a doer.

If *you* are doing, there is bound to be tension and anxiety and turmoil, and the peace will be lost. When God is the doer you simply say, 'I am just a servant. Whatsoever life leads me to do I will do.' Once you relax your concept of the doer, the ego, there is a quality of peace to whatsoever you do. You can even go to the war front and fight and kill

and be killed, and there will remain peace—it will remain undisturbed. And this is true peace.

The peace that comes sitting in a himalayan cave may not be true. It may be just the peace of the Himalayas; it may not have anything to do with you. It may be just the coolness, the beautiful snow peaks, the silence, the eternal silence. It may be the Himalayas, but not you. And the Himalayas are big and vast. They can overpower anybody.

There is a very famous story in India. A monk lived for thirty years in the Himalayas, and he became as quiet as the snow peaks and as cool as snow. He was almost a zero, a nobody. Then a desire arose in him and he thought, 'Now there is no need to be here. Whatsoever I had come for has happened so now I can descend back to the plains.'

There was a great fair, a religious gathering, a kumbha mela, so he descended to the mela. There were millions of people, and nobody knew the man—it was such a big crowd. When he entered the mela, somebody stepped on his toe and within a second all those thirty years disappeared—that peace, that coolness, everything. He jumped on the man, and was ready to kill the man. He became so angry, 'What? Don't you know who I am?'

Then suddenly he realised, 'What am I doing? What happened to my peace?' And then he bowed to the man and touched his feet. The man was puzzled as to what had happened, because just a single moment before he was about to kill him, and then he touched his feet and said, 'You revealed a bigger truth to me than even the Himalayas could reveal. I am the same old man. Now I am not going to the Himalayas. I will live in the marketplace and try to be silent.' If silence is possible in the marketplace, then it is yours, something that you have earned, and it cannot be lost. Just go on dropping the doer and let the work be God's.

And the second thing which I think you have been doing, and which can be the tension and the reason for all your tension, is that you are trying to be aware. Rather, be lost in the act, because in that effort to be aware there is again an effort, and there is a certain subtle doing in it. When you try to be aware, in that very effort there is tension. As I see it, this will be better for you—that you leave the action to God. Just become a vehicle, and then whatsoever you are doing, get completely

lost into it. Be drunk with it! And then you will see by and by a silence arising around you within and without, which has nothing to do with your sadhana.

In fact, sadhana itself is a tension: 'Doing something is wrong; one should not get into it; one should move to a peaceful place and relax.' And when you condemn something and still you have to do it, there is conflict. So my suggestion is, if you try it for six months you will have a taste of a totally different quality of being.

Drop the doer and let the doing be total, and you be drowned in it—be a drunkard. And for six months, you see what happens.

SHRADDHAN: *Something happened in the Enlightenment Intensive group but it's so vague, I'm not sure what it is. I'm not sure exactly, but I feel some different energy or . . . I can't explain but. . . .*

No, I understand. Right—it can happen sometimes in the Intensive group. The process can go so deep that when you come out of the group you cannot come out so easily—it continues. And it is very beautiful. Certainly it is very vague—it has to be. One is entering a new territory; one is becoming acquainted with a new kind of energy. One is moving without any map, and the eyes are not attuned to this new phenomenon, so everything looks vague. It is almost as when a child is born: he opens the eyes but he cannot see because his eyes will need training; he has never seen before. So you can see the child—that his eyes open—but he doesn't see much . . . just blurred colours, no shape, everything like a flux, unfocused, because his eyes are not yet focused. A great alignment is needed before he will be able to see. It will take months, then by and by he will be able to focus. The first thing he will be able to see will be his mother's face. And once the mother's face has focused, then other things by and by will fall into line.

Exactly the same happens when you enter the inner world. Again you are a child, again you are just born, again eyes are not trained for it—hence this vagueness. It has nothing to do with the energy that is surrounding you. It is very clear. It is a point from where reason has to be completely dropped, otherwise it won't allow you to go further. Don't analyse and don't be bothered what it is; there is no need. You are not required to label it and you are not required to categorise it. There is no need to create any clear picture about it.

Just let it be as it is. Simply go on watching, seeing it, enjoying it, delighting in it, and allowing it. And wherever it leads, go, trust.

Mm, Anam, what about your group? (the Primal group)

ANAM: *It was an all male group . . . eleven men.*

All eleven men? Great! How did it go?

ANAM: *It was good. Bhagwan, I have a question about what it is to be a man. I don't even know what the question is, but it's something like: what does it mean to be male?*

Mm mm. It means many things, but fundamentally it means outgoing energy, aggressive energy—energy that takes initiative. Feminine means in-going energy, receptive energy that waits, never takes the initiative. So it is a play of out-going and in-going energy. They fit together because the out-going needs an in-going energy to fit and the in-going energy needs an out-going energy to fit. They fit together; they become a complete whole. That is the symbol of yin and

yang: one moving into another. The woman is the dark and the man is the white.

The white has clear-cut form. The dark is more infinite, without boundary. A woman is formless, a man is with form. That's why a man has a very clearly defined ego. Woman does not have a clearly defined ego. In fact without a man a woman is simply at a loss to know who she is. Only with the man, with the male energy, does she become defined; then she knows who she is. The man not only defines himself—he defines the woman he loves. And the woman is indefinable. Not only is she indefinable—when somebody falls in love with her, he too also becomes a little indefinable.

The woman is like the dark night—nothing is clear. You cannot sort things out, you cannot see what is what. There is quiet and there is calm. All things grow in darkness. The seed has to go into the darkness of the earth, and the child grows in the womb of the woman, in the darkness of the womb. No light penetrates . . . no sound penetrates.

Man is like the day—clear-cut. You can sort him out but he is shallow. Form has to be shallow. If you want definition you have to be shallow. So man feels as if he is half; he feels shallow without the woman—that's why there is so much hankering for love. With a woman, he has found the roots in the earth again. Alone he seems uprooted. Woman seems completely vague without a man. Once there is a man who loves her, she gathers definition. She becomes more definite, determinate. Both need each other. It is a game, and the game is universal. It may be positive-negative electricity, it may be day-night, it may be life-death. It is the same game—male and female energy.

Man is more like life and woman is more like death—hence the fear. Man loves the woman and is always afraid of the woman . . . is ready to worship her and is ready to kill her . . . always enchanted, attracted, and always apprehensive and escaping. This is the whole charm, because the woman is like death. So howsoever powerful a man is—maybe he is a Napoleon or an Alexander—it makes no difference. He may fall in love with a small girl, but that girl will become powerful and overwhelm the man. Napoleon was so powerful—but nothing when he would come to Josephine; then he was nobody.

That whisp of a woman would become tremendously powerful, because she is death, she is vast, she can surround you, engulf you. You simply disappear in her. But that is her beauty too. So when you come, tired, you can rest in her. When you are too worried, she can just overwhelm you, and you can become drunk in her warmth and be completely lost. She is like a sleep, a rest, a home.

Man is aggressive, so even when he loves there is some aggression and violence in it. The woman wants the aggressive man, the man of initiative. But that is the problem too. She would like to have the most aggressive man in the world, but then she would like him not to be aggressive because she is afraid of his aggression. She will love—these are the contradictions, and these contradictions make life beautiful and rich—she would like to love the most aggressive man, and yet she would like to turn him into being just a shadow to her. Now these are contradictions, difficult paradoxes. Very difficult to manage—but somehow life manages.

Man and woman are not only biological; biology is just one expression. Man and woman are not confined to the body; the body is just one expression. The whole existence is divided into man and woman. That's why Hindus have always laughed about Christians and Jews, because their god seems to be almost homosexual: God the father, and Holy Ghost, and Jesus—and all male. It looks half, it looks incomplete—the woman is missing.

The Hindus have always laughed at the whole idea. They cannot even believe how for centuries millions of people have believed in a god who has no feminine energy, who is simply male energy—monotonous, ugly. And that's why the jewish god is a little too cruel—always ready to kill and destroy and throw you into hell fire. It seems there is no compassion—maybe just, but not compassionate. There seems to be no mercy; he seems to be merciless. The hindu concept of God is very different: ardhanarishwar—half-man, half-woman. It seems to be truer, more scientific, closer to reality.

So the whole universe is divided into male and female energy, and they go on converging into each other. And that's how the leela, the play, continues. So there are many dimensions, but in everything you will find the same phenomenon. So meditate over it. Good, Anam.

SUNDAY NOVEMBER 7th

BHAGWAN (to Prabhu, recently-arrived from the West): These groups are just processes to unburden you a little, because God is not very far away; you just need a weightlessness. All that is needed is wings. He is very close, but everybody is so burdened—rocks upon rocks, and we cherish those rocks as if they are treasures. And underneath those rocks our wings are becoming destroyed and we cannot fly.

Man's destiny is to fly, to ascend as high as possible. Man has not been given wings as far as the body is concerned, but as far as the soul is concerned, he has the greatest wings possible. Man is a spiritual world with great wings which can take him to the farthest end of existence itself.

But then unburdening is needed. And this unburdening has always been the most essential part of all religion. That's what Jesus means when he says, 'Blessed are the poor in spirit, for theirs is the kingdom of God.' Poor in spirit means those who are unburdened, completely unburdened.

The Eskimos have a very beautiful tradition that every year, every person has to give as a gift to somebody—friend, neighbour, anybody—the thing that he likes most. It is tremendously significant.

SUNDAY NOVEMBER 7th

Every year, the first day of the year, the Eskimos give gifts to people—but you have to give only that which is your most cherished thing. We also give gifts, but we only give gifts which are useless, which we don't use any more, which are not of any utility. Or somebody may have given those gifts to you; now you don't know what to do with them so you give them to others. Gifts go on moving from one person to another. But Eskimos have a very spiritual tradition. If you know that you will have to give after the year anything that you love very much, you will not gather in the first place, because it is so futile and it is so painful. Eskimos live very unburdened.

And these groups are to take away things which you have forgotten and are cluttering your unconscious. Sometimes they are painful because sometimes the thing that is being taken away, you may think is very important, very essential to you. It is as if you are losing something precious. It may be just a coloured stone, but you think it is a kohinoor. It is painful. And by and by we become accustomed so much to things that it seems to lose them we are losing some part of our being.

Once a person has come to a point where nothing is cluttering his soul, then there is no barrier between him and God. Then he is on the wing—and that's all meditation is: to put you on the wing.

Much is going to happen—just cooperate with it, mm? Good!

(to Aslhan a student from Turkey) . . . . And there is no need to believe. The only need is to be ready to experiment, that's all. I don't insist for any belief. Just a hypothetical, experimental trust is needed . . . that one wants to try. There is no need to believe that this is good, right, wrong or that this will help or not. Just see where it leads, what happens. And if you can move with an open mind, it is going to happen.

The old religions insist that first you have to believe, then only will things happen. If first you believe and then things happen, those things are not true. It is your belief that is creating them. If I give you a glass of

water and say that it is very sweet, first believe, and then you will see the taste of it. If you really believe, you will create the taste of it—it will be sweet. And if it is not sweet, I can always say that you did not believe; the belief was missing. So it was a very good game—with the old religions it was a very good game. If something happens, good. If nothing happens, you were not a true believer. This is very tricky and cunning.

I have dropped all sorts of beliefs. One simply needs courage—no belief is required. One simply needs readiness to go into different spaces in which you have never been before. I know they are there, but that is my knowing. It has nothing to do with your knowledge or with your belief. You simply move and see. If the space happens, then believe, but then there is no need to say that you believe; the belief comes automatically. When you have known something, there is no need to say, 'believe'; the very knowledge becomes your faith.

So old religions say to believe first; experience comes later on. I say experience first and faith takes its own course. It comes on its own. So do the meditations and do these groups, mm? Good!

Hello, Yatri.

YATRI: *I'm not quite sure why I'm here now. It seemed very clear this morning. I was hoping you were going to tell me!*

Yatri had written to bhagwan earlier in the week about his relationship with Sarita, another ashramite.

This happens in every relationship one day or other—and one has to go through it. When you love a person, unknowingly, unconsciously, you start clinging. Not that you do it; it happens. It is also

natural. And when the other person seems to be getting interested in somebody else or something else, you start feeling hurt. And the problem becomes doubled because you know that this is not good. Otherwise there was no problem. You will feel hurt and you will take revenge on Sarita and you will fight and be nasty to her, and things will go that way. The problem is double, because you understand that this clinging is not good, that this effort to possess is ugly. So your pain is doubled. First the pain when you become afraid that she is taking too much freedom or she is so free. The fear is that she can be happy even without you, and you know you cannot be happy without her so you feel like a loser, left behind.

If only this were the case there would not be much trouble—it happens. Now the case is more complicated because you understand too—at least intellectually—that this is not good. Why should you possess, or why should you come in her way? In fact love should give freedom, and if she is happy you should be happy. If she feels like moving with people and feels happy being with people, good. You should feel very good because that's how a lover should feel. So a guilt arises. The pain is there and then the guilt. Then you become very much burdened.

So the first thing I would like to say to you is: drop that guilt. Just be natural. If you feel that you are hurt, say so. If you feel like fighting, fight. Just be natural. That guilt is making you religious, and that guilt is creating trouble. And Sarita will enjoy it if you start fighting. In fact she may only be requesting you in this way to fight with her—provoking you. Her interest in other people may not be of much significance. It may be just that she wants to be possessed. Every woman wants to be possessed, and every woman fights and tries to be free. And every man wants to be possessed and tries to be free. Now this is one of the human dilemmas, human paradoxes.

Each woman wants to be possessed and then she feels good. If you don't try to possess her, she feels as if you are negligent or you don't care. If you are not possessive, she will feel you are not caring at all. You don't bother if she goes with somebody, is happy with somebody—you say, 'Okay, very good.' She cannot understand that Yatri has become a sage. She will simply understand—a natural

human understanding—that Yatri is no longer interested. That will make her feel very hurt.

Now if you possess her, she will fight for her freedom and she will say, 'What type of love is this? You are becoming possessive, and see what Bhagwan goes on saying every day, "Don't be possessive."' If you possess there is trouble, if you don't possess there is trouble. So when there is going to be trouble any way, be natural and let the trouble be (laughter).

From this very moment fight, and she will be very happy, because she will feel very very loved. Mm?

YATRI: *Sounds good!*

Mm? It is good! Simply fight, and she will be very happy. When the man starts fighting a woman feels very happy that he wants to possess her totally.

YATRI: *I have your promise on that?*

Mm? Yes—promise! (laughter) Just start fighting. And love needs a little fight—it is a natural ingredient. Otherwise love becomes very cool, and it is very difficult to understand a cool love . . . very difficult. People understand only hot love. Cool love is very rare, and very difficult to understand. If fight disappears completely and you are always good and not fighting, she will start feeling that a coolness is coming in. If you don't fight with her, you will start fighting with yourself; that will depress you. It is always good if there is a choice to fight with yourself or the other, to always fight with the other, because at least it is a good division of labour, mm? Doing both things—fighting with oneself, and . . . it is double work. Let it be shared. And if love is there it survives everything.

My feeling is that sometimes love dies if there arises a feeling of coldness, indifference, negligence, carelessness. Then love dies. Nobody has ever seen love dying out of fight. No, in fact fight functions like fuel: it warms up things . . . it brings a little spice.

So this is my feeling—I have been observing for many days, mm? what is going on I have been watching. Mm? Sarita is a great witch! (laughter)

YATRI: *I can quote you?*

Yes! (laughter) She would like you to fight for her, and she will be very happy. So don't be very generous, and don't be a sage; just be human. I don't see that there is any problem. This is the problem, mm? that you tend to become very wise. And no woman loves a very wise man, because a wise man understands so much; no woman loves a wise man. A woman wants somebody to fight with, to fool around with, to nag, to be nagged, to chase and to be chased; it is a game. A wise man is so wise that he stops chasing and stops being chased. He simply stands there like a spectator; he becomes a witness. So drop that.

For two months simply be human and natural—and no repression, no guilt. Just let things take their own shape. And everything will come . . . in tune. There is no problem in it. Good, Yatri.

Mm, Sarita, what about you? Come here.

SARITA: *It sounds like it's my fault, because I don't allow him to fight. I never allow him to be angry with me. And if he does get angry with me, I become very cool, and I don't react.*

Mm. But then look inside yourself. If you don't allow him to be very angry, by and by you will start feeling that he is cool. You will start feeling that he is cold. If you want his love to be warm enough, anger has to be allowed. And nothing is wrong in anger; it is just a concept that anger is wrong. It solidifies many things; it functions like a cement. If a couple has stopped fighting completely, you can be certain either they both have become Buddhas or the marriage has disappeared and love exists no more—and the second possibility is more possible.

When a couple stops fighting that simply means that now they are finished. They have dropped the hope—if you hope, you fight. And nothing is wrong in fight, except we have been taught that something is wrong. Nothing is wrong in fight. It is a game, and a very warming game. It burns many things inside you, otherwise they go on accumulating. If you don't fight, what will happen to your natural chemicals that are needed to be absorbed in fight; what will happen to them? You will accumulate them. They will poison your system and they will make you very sad and depressed. You will start losing charm in life, and you will start feeling as if everything is flat. And that is bad. Life should remain a mystery and one should remain flowing.

If your anger is stopped, your love is also stopped, because flow is one process. That is the whole effort here. Flow is one process: if your love is flowing, your anger is flowing, your hate is flowing. It is not possible to freeze one emotion and allow other emotions to flow. They freeze together or they flow together. It is one river. It is not possible to freeze a few waves in the river and allow other waves to go on, because the temperature will fall together. If a few waves have become frozen, others will become frozen sooner or later. If you have a choice—'I like these waves, and I don't like those waves'—then either the whole river will freeze, or you will have to accept all the waves. It is the same mind that waves in anger and waves in love.

So that may be the cause. If you stop him from being angry, by and by you will see that he has become frozen. Then he will lose warmth, he will lose interest. He will become a spectator, not a lover. So why be afraid of anger? I would have thought otherwise—that Yatri would be afraid of anger. Why should Sarita be afraid of anger? You can always

win over him—he is a very simple, poor man! (laughter) If there is a fight, you are going to be victorious—he will not be able.

SARITA: *But should I fight also?*

There is no question of should—whatsoever is natural. If you don't feel, there is no need. But you should not stop him! That is for you—if you don't feel like fighting, that is for you. But if he feels like being angry then you can enjoy it even better because you are not involved in it.

I don't think that you don't feel to. Your stopping him may be just a security measure so that he does not create anger in you. You may be afraid that if he is angry you cannot control yourself: sooner or later you will explode. So just to avoid that situation you prevent him from being angry. So if he is not angry, there is no question. You are avoiding the very cause. Mm? Let us watch. I don't see that you would not like to be angry. Anger is so beautiful and sometimes so enhancing . . . makes one fresh. But I understand that these words have become so much associated with wrong theologies, philosophies. Everybody thinks anger is bad.

Nothing can be bad that has been given to human beings, and there must be a creative use somewhere. I cannot accept that God is a fool, and He goes on giving things to people which mahatmas don't like. Gurdjieff used to say a very significant statement—that all your so-called saints are against God. It seems true—because God still goes on creating people who have natural capacities to be angry. There have been thousands of years of teaching that anger should be completely dropped, but God never listens to these preachers and prophets. It seems He never reads Bibles and Geetas and Vedas. He never reads all this. He goes on doing the same trip again and again.

Every child comes—again he comes with anger, tremendous anger. A child again comes—wild, uncivilised, primitive. God loves primitives, otherwise by this time He must have learned to produce

cultured people. What is the point of producing? . . . and the society has to work so hard for twenty-five, thirty years, and even then you cannot be certain whether you have really made the man cultured, civilised.

Culture is man-made, so don't listen to culture too much. Listen more to nature. If he is angry and if he feels angry, he has to be allowed the space to be angry. Love allows everything. And if you feel angry, be angry. There is no need to be afraid of it. Otherwise you will start feeling bored with each other—you may say so, you may not—and when you start feeling bored, of course your interests will start moving somewhere else because one cannot remain in boredom. One has to find some interests somewhere.

So now he will be listening to me and not to you. He will be enraged sometimes. So it is for you to decide. If anger comes, allow it. Don't be afraid! What can you do in anger? At the most you can kill Yatri! So nothing! —you will be helping me; there is no problem. And who has ever killed?

In fact the murderers are those people who go on repressing their anger; then one day it is too much—it explodes. If you go on living your anger, your love, your hate, all sorts of things every day, then you are finished; you never accumulate. Then anger is just a flare-up. If every day, just as you breathe, you love, you become angry, then you know not to accumulate. Somebody says something: you become angry for a second and then it is gone, because you don't have much repression there so there is not much energy available. One remains like a child: in one moment angry, in another moment loving.

Rather than becoming sages, become children. Mm? And two months now . . . it is up to you. He is not going to listen to you—he will be natural. Mm? if you want to be natural, you also be natural. Otherwise it is at your risk. For two months, try being natural, mm? Just be natural—and you will enjoy. It is a tremendous joy to be in such a trust where you can be angry too and nobody will condemn you and the other will not think that you are a rotten human being. One will simply know that this is how human nature is. So there are ups and downs, highs and lows, and one goes in all, and the journey is together.

Socrates, before his death, said at the conclusion of his Apology, 'And now as I leave you, care for my two sons—trouble them as I have troubled you.'

So many times I have to create trouble for you—because I know it is only possible to grow through troubles and turbulations. Growth is not easy. It is a great sacrifice and comes through much pain and much sorrow. So if you avoid sorrow and pain and trouble, you will become a hot-house plant: good to look at but not really alive, not really juicy. So for these two months simply be natural, and after two months you both have to come and report to me. Mm? Good, Sarita. Mm?

Mm, Divya, what about the group? (the Soma group)

DIVYA: *It was a beautiful group . . . a very deep experience, an opening experience. I felt it took me with it.*

Very good.

DIVYA: *I wrote you a letter about some things.*

(to one of the assistant leaders) Mm mm. Chidananda, you have something to say? How are things going between you and Divya?

CHIDANANDA (hesitantly): *Good. We don't fight. That's the only thing I can say—we don't fight.*

Mm. But the fight is there?

CHIDANANDA: *I feel maybe I should come out more in the group. I feel like I'm taking the cats away all the time and telling people to stop noise* (outside the group room). *And this is okay. We've been going our own ways. Sometimes I can do stupid things and just enjoy it. There are some days in which I think that maybe I would like to lead a session in the group. That's all.*

Mm. Divya, have you something to say about it?

DIVYA: *Yes, I find it difficult and I don't know if I'm being too demanding—which I'd like to know from you—being too much of a perfectionist and expecting him to be like me. I find his attention wavers, and I get very irritated and the tension builds up inside and it shows in some ways. I'm sure the group can feel it sometimes even though it's not so obvious. But more than that it just makes me uncomfortable inside. I know his energy moves in a different way—I wonder how much to impose my rhythm on him. I'm wondering if I have to change—be more tolerant—or how much I am being masochistic in carrying something on which is not making me healthy inside. I have a tremendous amount of love for him. It has to do . . . it's the energy and the working together, and the synchronicity.*

With Priya there's a tremendous flow—she understands me. I need to have certain things looked after and taken care of so I can flow more and more. But Chidananda is a man to himself, and that's not putting any judgement on him. And he does not look after me in that way and help me in that way, so many times I have to help him, or do for him.

Mm. It will always be so, because there is always a conflict of personalities. When you need some helpers you have to adjust, because they cannot be exactly like you; they have their personalities. So you

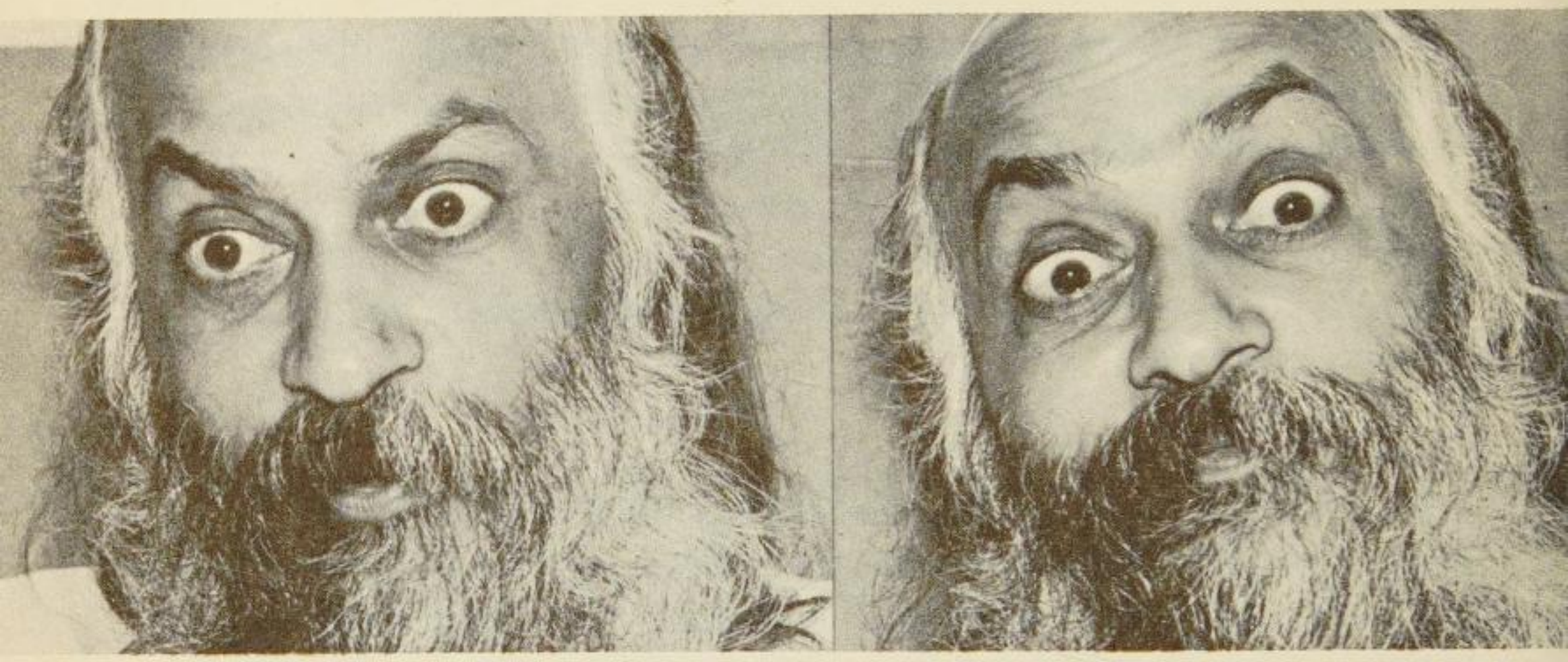
have to watch their personalities and give them work that they can do, and then there will be harmony. So just find out the work that he can do and can do easily and can remain himself.

DIVYA: *There's not that much. Every month it's more or less the same program.*

Mm. Settle it for once. There is nothing much to solve; settle it for once. And he will become more responsible once he knows what he has to do. And once he knows that he can be himself and you are not impinging on his personality, he will become more surrendered. Otherwise there is bound to be a deep resistance, and that resistance makes you annoyed, irritated, and creates anxiety in you, because in a group you need somebody who has no resistance to you. Different personalities is not the problem.

You can live with different personalities. In fact different personalities bring colour. And it is good—if he is exactly like you, you will not be able to tolerate him at all. It will be just like seeing your face in the mirror the whole day—it will not be possible; it will be too monotonous. It is not difficult to be with different types of personalities. In fact, it is easy to be with different people and different types of personalities.

Just one thing has to be made clear between you both. He is afraid that Divya is too powerful, too dominating, too demanding, and he feels that your demands are right—that is not the point. They are justified—whatsoever you want him to do is right; he should do it. But deep down he feels afraid that he will become a slave. And I can understand your problem. Your problem is that you would like him to cooperate on his own rather than being pulled and pushed, because when you have to pull and push every time it is irritating, because he knows the process now—he is there every month—so he must take more initiative and be a help. So you can forget completely that he is different, and he will simply cooperate. Your desire is that he should cooperate; if he does not cooperate you become too demanding, too

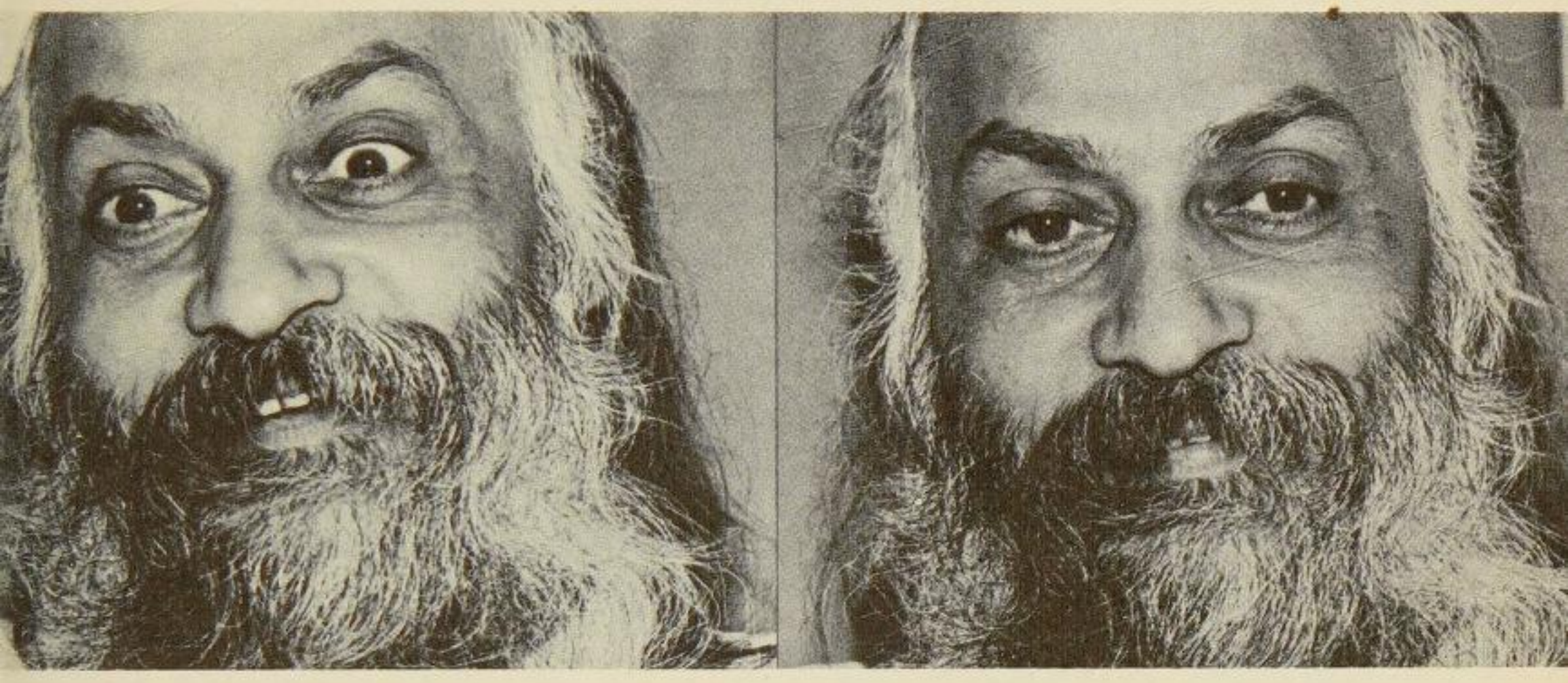


enforcing. His fear is that if he cooperates too much, he will be devoured; he will be completely gone and Divya will make him a slave.

Now these fears, if known, can be dropped. (to Chidananda) Divya is not to devour you, she is not going to make you a slave, mm? You need not be afraid about that. (to Divya) Once that fear is gone, his cooperation will well up, it will be spontaneous, and then you will be happy. If he cooperates because he is coerced into cooperation, you cannot be happy, because you know that this is bad—that you have to coerce him. That's why you feel so tense. You don't feel tense because he is not working well—you feel tense because you have to force him. And in that very forcing you start thinking, 'Am I a masochist or what? Am I simply torturing him, destroying his personality? Am I violent?' That is creating the trouble.

So just sit together, say *everything*—whatsoever you feel about him, and he should say *everything* he wants to say about you—and settle. (to Chidananda) One thing: she is not going to dominate you. Let there be cooperation; there is no fear of domination. Start taking initiative. And that is my guarantee—that she is not going to make a slave of you, so drop that fear.

That fear is there, lurking in you continuously, so because of that fear you resist every move. Even if you do something, you do in such a way that she can feel that you are just doing it for doing's sake—as if you are obliging her or you are pulled out of your being, dragging. You



would not like to do it on your own because you are set, so you feel you are doing okay. So she feels only outwardly you cooperate; inwardly you don't cooperate. And that's what you also meant, 'We don't fight' —but there is a fight. And the fight is natural. I'm not saying there is anything wrong in it—it is bound to happen. Whenever two types of persons work, it is bound to happen.

(to Divya) And of course you are more powerful, so he is in a minority, a minor group, like negroes in America. So he is afraid—and minorities are very afraid and very sensitive. They cannot cooperate easily because cooperation means domination. So they will not lose a single moment when they can rebel, and they can show you that they don't care a bit about you—who are you?

And your whole effort is different—it is not for domination. You simply want the group to run in a more harmonious way. So once things are clear there is no problem. (to Chidananda) Cooperate and drop the fear of domination. (to Divya) And you simply show him once and forever that this is his work, and forget about it. And for three months let him do, and after three months tell me how things are going. Now these three months are his responsibility. He is not responsible to you—he is responsible to me. So after three months he has to report to me. But make it clear what is his work, and then it is finished; then he is a responsible man. And he is conscientious and he understands what is to be done.

Once the fear is gone that he will be dominated, he will start cooperating. Only a free person can cooperate. If the fear is there that one is not a free person, what is the point of cooperation? That is cooperating against yourself, cooperating with the enemy. So I don't think there will be a problem — by the next group it will be solved.

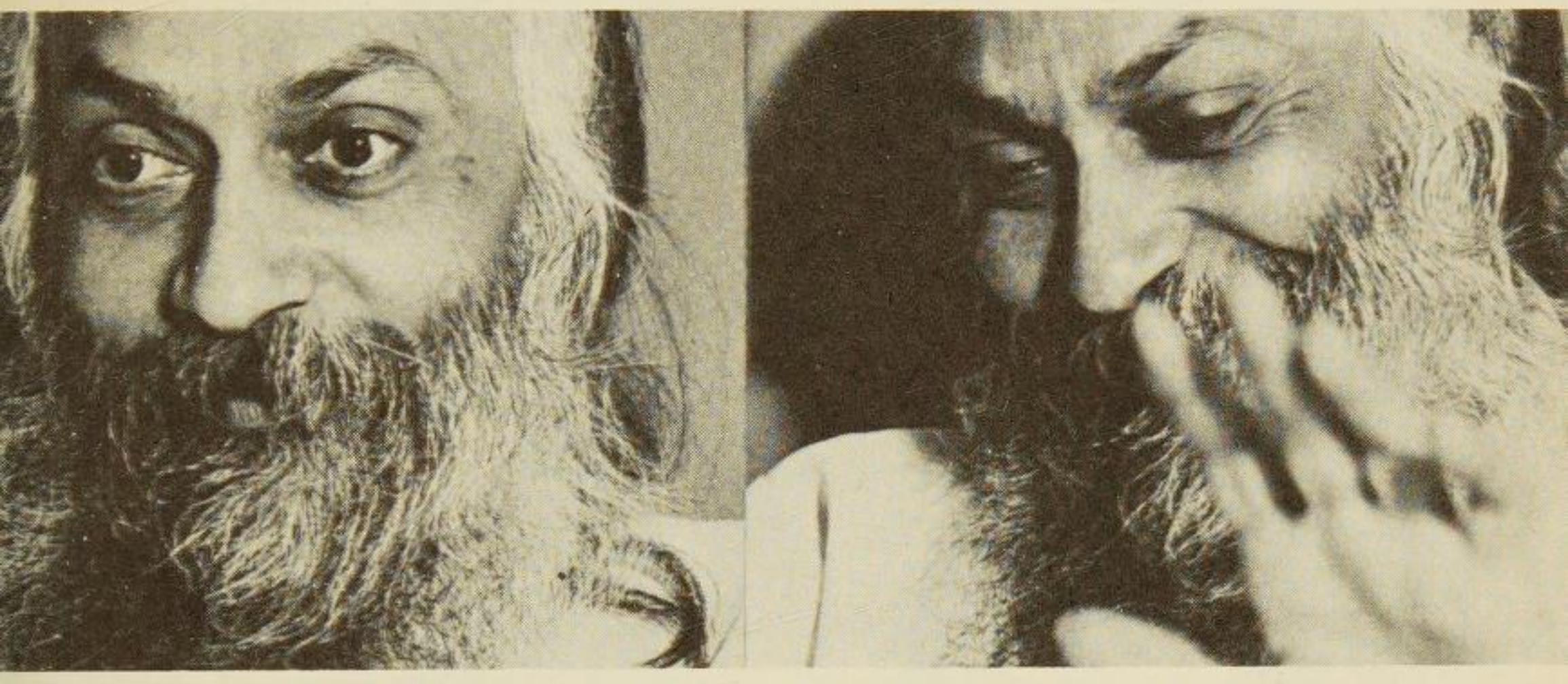
DOCTOR VASA: *I'm a doctor by profession. Things happen as I want, but after the happenings again I want something more, and I am dissatisfied. So satisfaction is there and then again I want to do more. Again dissatisfaction comes.*

Mm mm. It is natural. It is a rhythm between satisfaction and dissatisfaction. If you become completely satisfied what will you do tomorrow? There will be nothing left except to commit suicide.

This is the process of life: you feel hungry, you eat. There is satisfaction, a fulfillment, a well-being; then again hunger arises. That hunger is not against you. It is again creating a situation in which again satisfaction will become possible, so what is wrong in it? If you never feel hungry, if your appetite disappears, you will never feel satisfied with food, because that is part of hunger. You desire something — desire means hunger; then you start working to fulfill it. If you feel hungry you go to the restaurant or you go to the fridge or you manage somehow. You eat and then you feel good. Again hunger will come to give you this feeling of fulfillment and goodness again. So nothing is wrong in it!

So simply live it easily, accept it. And that acceptance will give you a tremendous understanding — that this is how the wheel goes, the wheel moves: one spoke of hunger, another spoke of fulfillment; again another spoke of hunger, again it will be followed by fulfillment. This is the whole process of life. All that is needed is to become aware of it.

I am not in favour of you dropping out of your life, dropping out of your pleasures. There is no need, because if you start that, the mind



will remain the same. If you drop, that dropping will again give you the satisfaction that you have done it. Now it is again a new fulfillment of a new desire. But then a desire will arise: now drop more. So the mind remains the same.

You have one thousand rupees; the desire arises to have two thousand rupees. You have two thousand; a little satisfaction — have three thousand. Then one day you have millions of rupees and you think it is just a wastage, so start renouncing: distribute the money. You give one thousand rupees; you feel very good. Now you think it is better to give two thousand; again the reverse process. Go on giving. There is no end to it.

Just become aware that this is how the wheel of life moves — in duality.

DOCTOR VASA: *But then you come back to the same place.*

You have to come! Where do you want to go? Some other place?

DOCTOR VASA: *Then what is the meaning of it?*

There is none! There is none! These are absurd ideas in the mind. Why should there be meaning in the first place? Who promised you meaning? Why should there be any meaning? A rose is there — what is the meaning? The moon is there — what is the meaning? Somebody is singing a song — what is the meaning? Meaning is absurd.

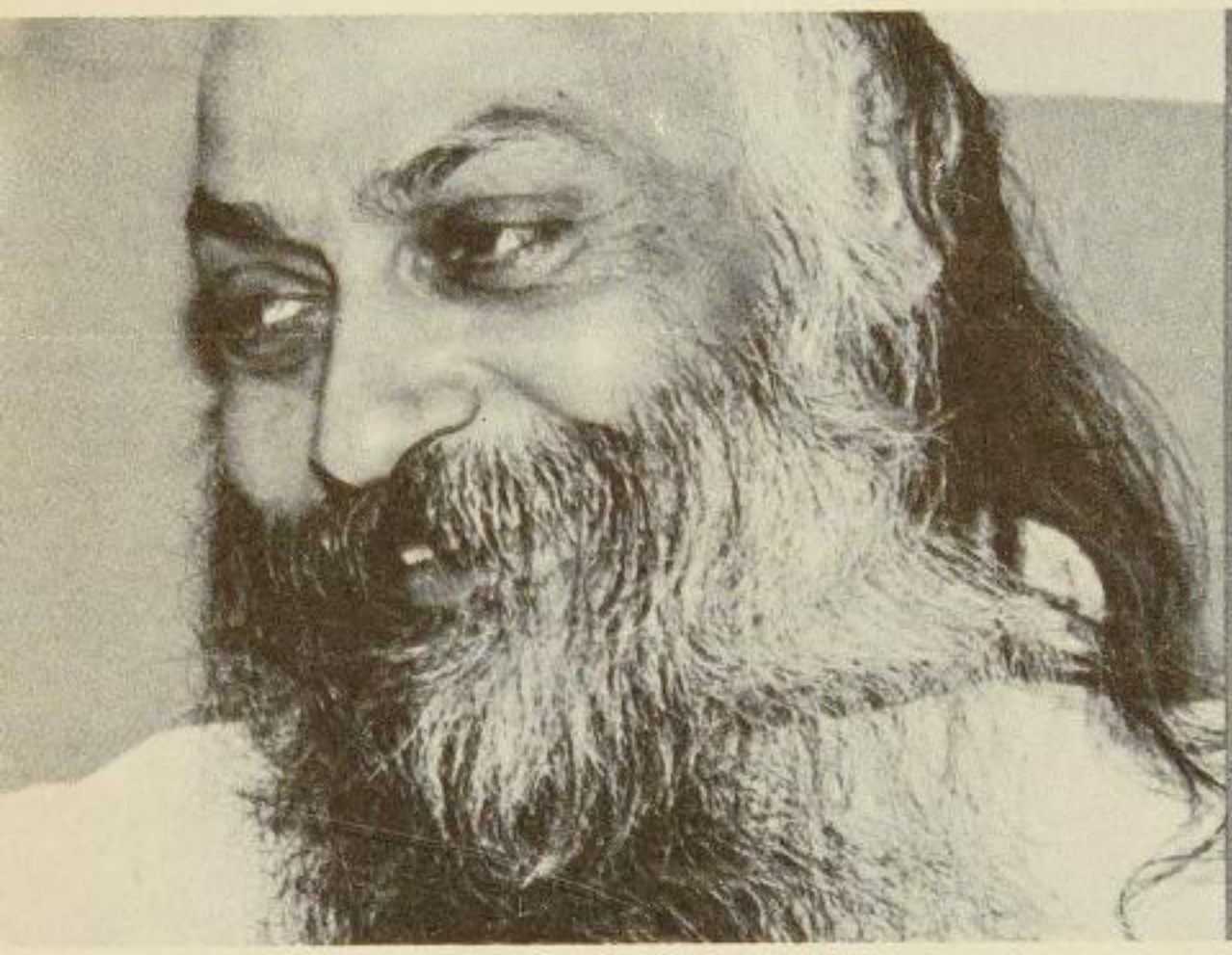
DOCTOR VASA: *That means I have a desire in the morning, fulfilled by the night, and then next morning a new desire.*

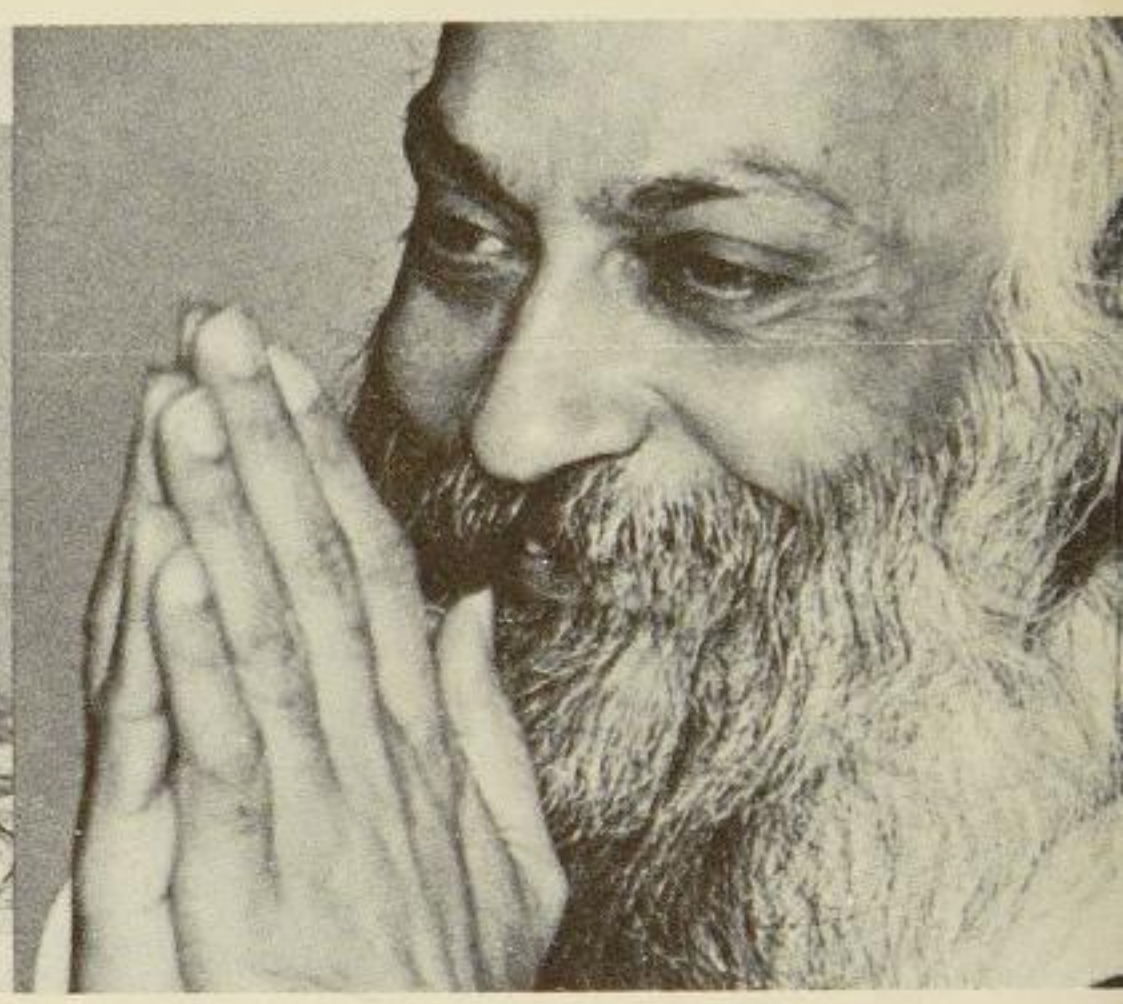
Why are you worried about tomorrow? Fulfill it today, then again it will be there. And it is good that tomorrow comes — otherwise commit suicide; then there will be no tomorrow.

What I am saying is that life consists of dualities. The day comes and the night comes, and again day, and again night. What you need is to become aware of this duality. There is no question of choosing between this and that; there is no need to decide anything. Just become silently aware that this is how life is. Then there is great acceptance. You accept the hunger and you accept the satisfaction too. And then you know that each satisfaction is going to bring another hunger, but you know that each hunger will bring another satisfaction, so what is wrong? If you want to play, continue. If you don't want to play, simply jump out in the ocean, or in the river. But that is not going to end it because you die here, and there you are born. So again the wheel moves.

The wheel only stops for those who have become so fully aware of hunger and satisfaction, discontent and contentment . . . become so aware that both are almost the same to them; there is no difference. If hunger is there they know that satisfaction will be coming. If satisfaction is there they know hunger will be coming, and they know everything comes and goes. They know everything comes and goes and they remain abiding in their consciousness.

This is what in India they have called 'Kutastha' or 'sakshin' — pure consciousness, the very centre of consciousness, rooted consciousness. This is the witnessing, and this witnessing will make you aware



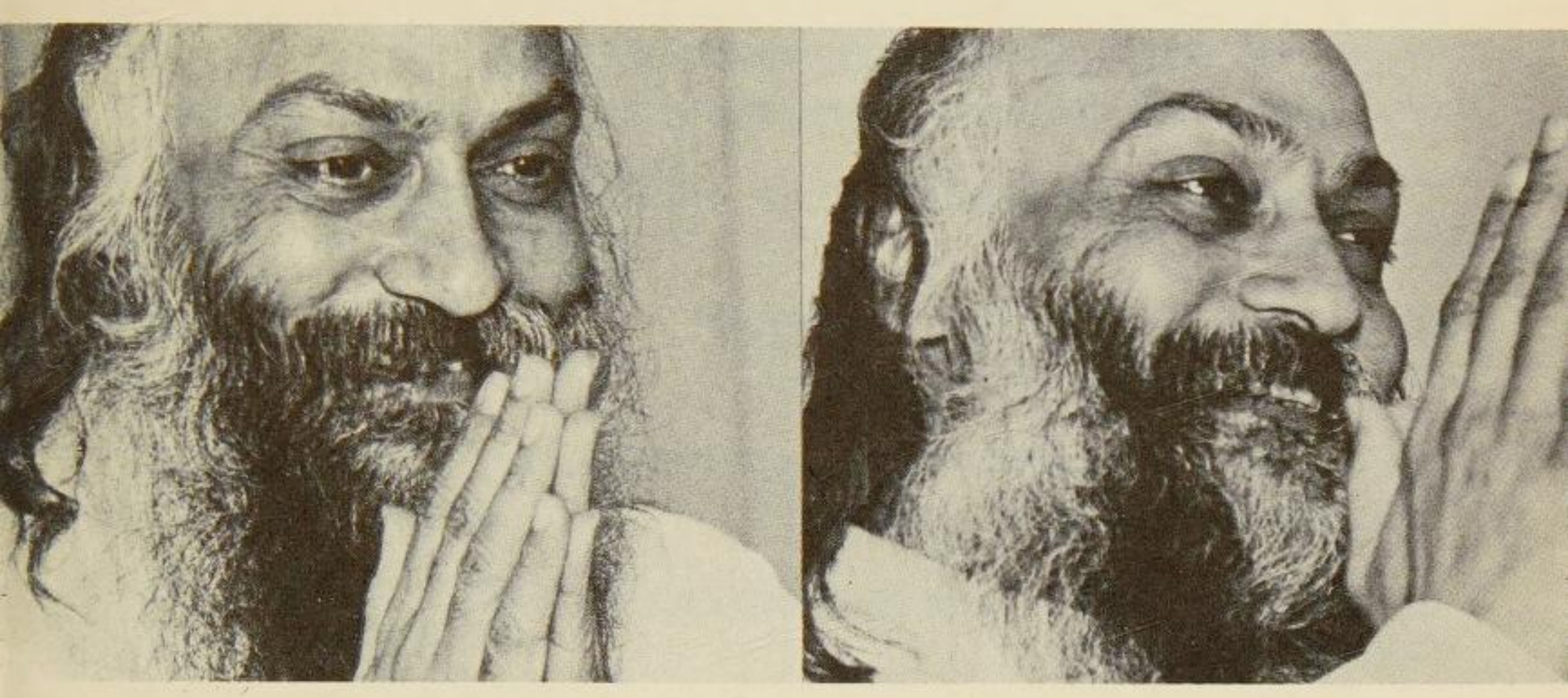


that there is no meaning, yet life is tremendously beautiful. It is not meaningless. There is no meaning — no definite meaning that you can pinpoint — but it is not meaningless; it is not chaos. It is a tremendous, a beautiful harmony . . . harmony of the opposites.

Ordinarily the mind wants to have satisfaction forever. But that will be a dead state. Just think about. . . . You feel a sexual desire towards a woman. Then you make love to the woman and you remain hung-up in your orgasm forever, forever, forever. . . . What will happen? You will start seeking the police if you cannot escape from the woman. And if the orgasm remains and remains and remains — what you will do? It is beautiful that it disappears within seconds and you can go and rest and sleep. Again tomorrow the desire will arise.

I am not against desires and I am not against dissatisfaction, because I am not against life. And I don't impose any meaning on life — it has an intrinsic beauty. I don't call it meaning, because meaning is a dirty word. Meaning means it has some utility. It has no utility. Ends and means are the same, the way and the goal are the same — they are not separate. The way is meaningful because it leads to the goal, but what is the meaning of the goal? The goal cannot have any meaning. God cannot have any meaning. Meaning will mean that God has something else beyond Him. There is no meaning — that means there is no-

SUNDAY NOVEMBER 7th



thing beyond this existence. It is all! And nothing is wrong—it is simply beautiful! Just enjoy this movement in the wheel. And enjoy it non-tensely—that's what I teach.

Other teachers teach you, 'Drop out of it because what is the point of getting satisfied. Dissatisfaction will be coming sooner.' I tell you that it is coming, but still I say to enjoy it while you are satisfied. And when hunger comes enjoy hunger too, because hunger is a friend. It brings satisfaction. Pain is also a friend because it brings pleasure. Separation is also good because it brings you close again. Marriage and divorce—both are like in-breathing, out-breathing. So accept it, and enjoy it! And the only thing that is needed is to go on watching it—the whole game of it—choicelessly; don't choose.

In India we call those people wordly who choose satisfaction, and we call those people other-wordly who choose dissatisfaction, but both *choose*. My approach is that of choiceless awareness: you simply watch, and let things happen. Waves come and go and you just sit on the bank. Sometimes it is calm and quiet; enjoy that. Sometimes it is very wild, and there are great tidal waves; enjoy that too. Enjoy both the tide and the ebb, and go on sitting on your bank. By and by you will see that you are neither satisfaction nor dissatisfaction. You are the one who goes on looking at it. That is freedom . . . that is nirvana.

by bhagwan shree rajneesh

THE ULTIMATE ALCHEMY VOLS I AND II
(discourses on the Atma Pooja Upanishad)

THE BOOK OF THE SECRETS VOLS I—V
(discourses on Tantra)

VEDANTA: SEVEN STEPS TO SAMADHI
(discourses on the Akshya Upanishad)

YOGA: THE ALPHA AND THE OMEGA VOLS I—X
(discourses on Patanjali's Yoga Sutras)

MY WAY: THE WAY OF THE WHITE CLOUDS
(talks based on questions)

ROOTS AND WINGS
(talks based on questions)

THE EMPTY BOAT
(discourses on Chuang Tzu)

NO WATER, NO MOON
(discourses on Zen)

THE MUSTARD SEED
(discourses on the sayings of Jesus)

WHEN THE SHOE FITS
(discourses on Chuang Tzu)

NEITHER THIS NOR THAT
(discourses on Sosan—Zen)

. . . AND THE FLOWERS SHOWERED
(discourses on Zen)

RETURNING TO THE SOURCE
(discourses on Zen)

THE HIDDEN HARMONY
(discourses on the fragments of Heraclitus)

TANTRA: THE SUPREME UNDERSTANDING
(discourses on Tilopa's Song of Mahamudra)

THE GRASS GROWS BY ITSELF
(discourses on Zen stories)

UNTIL YOU DIE
(discourses on the Sufi Way)

JUST LIKE THAT
(discourses on Sufi stories)

TAO: THE THREE TREASURES VOLS I—IV
(discourses on Lao Tzu)

THE TRUE SAGE
(discourses on Hassidic stories)

NIRVANA: THE LAST NIGHTMARE
(discourses on Zen stories)

HAMMER ON THE ROCK
(a darshan diary I)

ABOVE ALL, DON'T WOBBLE
(darshan diary II)

NOTHING TO LOSE BUT YOUR HEAD
(darshan diary III)

BE REALISTIC: PLAN FOR A MIRACLE
(darshan diary IV)

GET OUT OF YOUR OWN WAY
(darshan diary V)

BELOVED OF MY HEART
(darshan diary VI)

THE CYPRESS IN THE COURTYARD
(darshan diary VII)

A ROSE IS A ROSE IS A ROSE
(darshan diary VIII)

DANCE YOUR WAY TO GOD
(darshan diary IX)

THE PASSION FOR THE IMPOSSIBLE
(darshan diary X)

THE GREAT NOTHING
(darshan diary XI)

GOD IS NOT FOR SALE
(darshan diary XII)

THE HEART SUTRA
(discourses on Buddha)

THE NEW ALCHEMY: TO TURN YOU ON
(early discourses)

THE SEARCH
(discourses on the ten Zen Bulls)

COME FOLLOW ME VOLS I—IV
(discourses on the life of Jesus)

ANCIENT MUSIC IN THE PINES
(discourses on Zen)

DANG DANG DOKO DANG
(discourses on Zen)

THE BELOVED VOLS I AND II
(discourses on the Baul Mystics)

A SUDDEN CLASH OF THUNDER
(discourses on Zen)

THE DISCIPLINE OF TRANSCENDENCE VOLS I—III
(discourses on the sayings of Buddha)

THE ART OF DYING
(discourses on Hassidic stories)

ECSTASY: THE FORGOTTEN LANGUAGE
(discourses on the songs of Kabir)

THE PATH OF LOVE
(discourses on the songs of Kabir)

THE DIVINE MELODY
(discourses on the songs of Kabir)

foreign editions

TANTRA: THE SUPREME UNDERSTANDING
(Sheldon Press, UK)

NEITHER THIS NOR THAT
(Sheldon Press, UK)

DIMENSIONS BEYOND THE KNOWN
(Sheldon Press, UK)

THE PSYCHOLOGY OF THE ESOTERIC
(Harper and Row, USA)

WHEN THE SHOE FITS
(DeVorss and Co, USA)

THE GRASS GROWS BY ITSELF
(DeVorss and Co, USA)

AND THE FLOWERS SHOWERED
(DeVorss and Co, USA)

THE HIDDEN HARMONY
(Sheldon Press, UK)

THE BOOK OF THE SECRETS VOL I
(Harper and Row, USA)

THE BOOK OF THE SECRETS VOL I
(Thames and Hudson, UK)

NO WATER NO MOON
(Sheldon Press, UK)

STRAIGHT TO FREEDOM
(Indian edition: UNTIL YOU DIE)
(Sheldon Press, UK)

ONLY ONE SKY
(Indian edition: TANTRA: THE SUPREME UNDERSTANDING)
(Dutton, USA)

I AM THE GATE
(Harper and Row, USA)

MEDITATION: THE ART OF ECSTASY
(Harper and Row, USA)

TANTRA, SPIRITUALITY AND SEX
(Rainbow Bridge, USA)

THE MUSTARD SEED
(Sheldon Press, UK)
(Harper and Row, USA)

translations

TECHNICHE DI LIBERAZIONE
(Italian — La Salamandra)

ARRENDERSI AL TUTTO
(Italian — Edizioni Re Nudo)

MEIN WEG: DER WEG DER WEISSEN WOKKEN
(German — Ki Buchvertrieb)

THE MUSTARD SEED
(Dutch — Miranda Uitgevers BV)

MEDITATION: THE ART OF ECSTASY
(Portuguese — Editora Cultrix)

TANTRA: THE SUPREME UNDERSTANDING
(Portuguese — Editora Cultrix)

TANTRA: SONZAI NO UTA
(Japanese — Merkmal Ltd, Tokyo)

TANTRA: HET ALLERHOOGSTE INZICHT
(Dutch — Ankh-Hermes)

MEDITAZIONE DINAMICA
(Italian — Edizioni Mediterranee, Rome)

YO SOY LA PUERTA
(Spanish — Editorial Diana S.A., Mexico)

LE LIVRE DES SECRETS VOL I
(French — Les Editions A.T.P. Paris)

LA RIVOLUZIONE INTERIORE
(Italian — Armenia Editore)

HU MEDITATION OG KOSMIC ORGASME
(Danish — Borgens Forlag A/S)

IL LIBRO DEI SEGRETI VOL I
(Italian — Armenia Editore)

HAMMERE DEN FELSEN
(German — Fischer Taschenbuch Verlag)

KYUKYOKU NO TABI
(Japanese — Merkmal Ltd, Tokyo)

INDIA

SHREE RAJNEESH ASHRAM, 17 Koregaon Park, Poona 411 001
Tel: 28127
SAGAR DEEP, 52 Ridge Road, Malabar Hill, Bombay 400 006
Tel: 814783

NEPAL

ASHEESH, Post Box 278, Tahachal, Kathmandu

USA

BODHITARU, 7231 SW 62nd Place, Miami, Florida 33143
DHYANATARU, 375a Huron Ave., Cambridge, Mass. 02138
Tel: 617 491 2671
SARVAM, 6412 Luzon Ave., Washington D.C. 20012 Tel: 202 726 1712
GEETAM, Box 576, Highway 18, Lucerne Valley, California 92356
Tel: 714 248 6163
PARAS, 4301 24th St, San Francisco, California 94114
DEVALAYAM, 4055 Warwick, Kansas City, Mo 64111
PREMSAGAR, P.O. Box 2862, Chapel Hill, North Carolina 27514

CANADA

ARVIND, 1330 Renfrew St, Vancouver, B.C.

ENGLAND

KALPTARU, Top Floor, 10a Belmont St, London NW1 Tel: 01 485 3216
NIRVANA, 82 Bell Street, London NW1 Tel: 01 262 0991
SURYODAYA, The Old Rectory, Gislingham, by Diss, Nr. Eye, Suffolk
TUSHITA, North Moreton, Didcot, Oxfordshire 119BA
ANURODHA, 122 Billesley Lane, Mosely, Birmingham 13

SCOTLAND

GOURISHANKAR, 8 Alvanley Terrace, Edinburgh
PRASTHAN, 21 Wilmot Road, Glasgow C13 1XL

FRANCE

PREMPATH, 45-390 Desmonts
SHANTIDWEEP, 10 Rue des Plantes, Paris 75014

SPAIN

PALASH, Can Bonet, Sta. Gertrudis, Ibiza, Baleares

HOLLAND

AMITABH, Pieter Paauwstr 6, Amsterdam
DARSHAN, Adrianstr 970, Rotterdam

DENMARK

ANAND NIKETAN, Skindergade 3, DK—1159, Copenhagen K
Tel: 01 11 79 09

ITALY

ARIHANT, Via Cacciatori delle Alpi 19, 20019 Settimo Milanese, Milan

SWITZERLAND

SATYAM, Schilberg, 16 Rue Richemont, 1202 Geneva

WEST GERMANY

PURVODAYA, D-8051 Margaretenried, Fongi-Hof Tel: 08764 426
SHREYAS, 8 Munich 60, Raucheneggerstr. 4/11
ANANDLOK, 1 Berlin 61, Mehringdamm 61

JAPAN

ASHEESH, Gohchi-machi 794, Akishima-shi, Tokyo 196

EAST AFRICA

ANAND NEED, P.O. Box 72424, Nairobi, Kenya

SOUTH AFRICA

BODHISATTVA, P.O. Box 1, New Germany, Natal

BRAZIL

PURNAM, Caixa Postale 1946, Porto Alegre, Rio G. do Sul Tel: 425588
SOMA, Rua Caraibas 1179, Casa 9, 05020 Pompeia, Sao Paulo

AUSTRALIA

SHANTI SADAN, 17 Saleham St, Victoria Park, W.A. 6100
DEVAYAN, 25 Martyn St, Cairns, Queensland 4870

NEW ZEALAND

SHANTI NIKETAN, 9 Edenvale Road, Mount Eden, Auckland

This book attempts to capture a few moments in space and time . . . a few very special moments that in the east are called darshan. Darshan means being in the presence of the master, hanging out with god. Hanging out means that there is nothing one can 'do' to 'get' god. He is not for sale. At the most one can be present, herenow, alert and receptive, passive—waiting for god to descend. (And even then if you *want* him to descend that very desire won't let him thru.) Come and walk with the master and his disciples for a while. Share in this beautiful and funny adventure. Taste the nectar, dance to the music, smell the perfume. Crying with the grace, laughing with the cosmic joke, relax into existence.

GOD IS WAITING FOR YOU WITHIN YOURSELF!

Swami Anand Rakesh